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THE

CORONATION BOOK

OF CHARLES V. OF FRANCE

(COTTONIAN MS. TIBERIUS B. VIII.)

EDITED BY

E. S. DEWICK, M.A., F.S.A.

WITH COLLOTYPES OF ALL THE MINIATURES IN THE MS. AND REPRODUCTIONS OF SEVEN OF THEM IN COLOURS AND GOLD BY W. GRIGGS.

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INTRODUCTION.

§ 1.—Prefatory.

IN the inventory made of the library of Charles VI. of France, when it was valued in 1423, by order of the Regent of France, the Duke of Bedford, there is the following entry:

"Item. Un livre *de l'Ordonnance à enoindre & couronner le Roy*, partie en latin & partie en françois; très bien escript & historié ès marges de haut & bas, & en la fin sont pluseurs Serements que doivent faire les Pers de France & autres vassaux, prélaz & autres gens. Comm^{t} ou ii^{e} fol. *Les matines* & ou derrenier '. . . *nemi ou malveillant.*' Couvert d'un vieil drap d'or à deux fermoirs d'argent dorez esmaillez de France, à une petite pipe d'argent doré . . . . xl. s."[1]

This description exactly fits a manuscript now in the British Museum, for the first words on the second leaf and on the last are identical with the above. Unfortunately, however, the binding of cloth of gold, the two silver-gilt clasps enamelled with the fleurs-de-lys of France, and the "pipe" for the attachment of the markers have long ago disappeared, and the book no longer has a separate existence, but it is bound up with an English Pontifical and forms part of a volume in the Cottonian collection, which bears the shelf-mark of Tiberius B viii.

An edition of this French Coronation Book is now offered to the members of the Henry Bradshaw Society, together with facsimiles in collotype of all the pictures which illustrate the ceremonies[2], and reproductions of seven of them in colours and gold.

§ 2.—History of the Manuscript.

The inscription on fo. 74*b*. (col. 54 of the present edition) tells us that the book was drawn up, corrected, written and historiated by order of Charles V. of France, in 1365, and the statement is attested by the king's signature. It may, therefore, be conveniently referred to as *The Coronation Book of Charles V. of France*, but as it bears a date subsequent to the coronation of this king, which took place on May 19th, 1364, it is not the book actually used on the occasion of that king's coronation. It was, however, written immediately afterwards, and it probably contains the forms which had been used the year before. It may also have been intended to serve as a standard for future coronations.

The book thus written for King Charles V. was added to the Royal Library in the Louvre,[3] which according to inventories must have contained not less than 1240 volumes.[4]

[1] Douët d'Arcq, *Inventaire de la Bibliothèque du Roi Charles VI.*, Paris, pour la Société des Bibliophiles, 1867, p. 177.

[2] Reproductions of the picture on fo. 59*b*, and of the king's signature on fo. 74*b*, have already been given by the Palæographical Society (Part IX., 1879, Plate 148).

[3] Some interesting particulars of the fittings of this library will be found in J. W. Clark's *Libraries in the Mediæval and Renaissance Periods* (The Rede Lecture), Cambridge, 1894, p. 56.

[4] Léopold Delisle, *Notice sur Deux Livres ayant appartenu au Roi Charles V.*, p. 24.

Of this number some 75 are known to be still in existence in public libraries,[1] and it is interesting to know that two of them besides the Coronation Book are in the British Museum. These are the first volume of a Bible in French (Lansdowne, 1175), and a book also written in French entitled, *Le Songe du Vergier* (Roy. 19 C iv.).[2]

On the death of Charles V. in 1380, the greater part of his books passed into the hands of his son Charles VI., and the Coronation Book appears in the inventories of 1411 and also of 1423, when at the death of the king the books were catalogued and valued by the orders of the Regent.[3]

After the dispersal of the Royal Library in 1423, the Coronation Book probably remained in the hands of the Duke of Bedford, or of some English official, and a few years later the oath of allegiance to the kings of England was written on fo. 80[4], the writing of which on palæographical evidence may be dated *circa* 1450.

[1] *l.c.* p. 21.

[2] This book in the inventory of 1423 was valued at xii. l. p. (livres parisis), and was said to have the signature of CHARLES. This has been erased, but on the verso of the last leaf there is an inscription now almost illegible: "Cest livre est a nous Homfrey duc de Gloucestre," showing that the book had passed into the hands of the brother of the Duke of Bedford.

[3] In addition to the *Livre du Sacre* which is now in the British Museum, there were no less than four other copies of it in the Royal Library in 1423. They are as follows:—

"48. Item. Le livre *du Sacre des roys* de France; couvert de drap d'or vert, escript de lettre de forme en françois & en latin, & non historié. Commençant ou ii[e] fo. *à l'église S. Denis*, & ou derrenier *Domine aspirando*, à deux fermouers d'argent . . . . xxiiii. s.p."

"58. Item. Un livre ancien *Du Sacre des Roys*; couvert d'un drap d'or mauvais royé, à deux fermouers d'argent aux armes de France, escript de lettre de forme en latin. Commençant ou ii[e] fo. *post completorium*, & ou derrenier *cum rege nobili* . . . . xxiiii. s.p."

"304. Item. Un livre plat *Du sacre des Roys de France*, en françois & latin; couvert de drap qui fut d'or, escript de grosse lettre de forme bonne, sanz enluminer ne historier. Comm[t] ou ii[e] fueillet *bien & fermement*, & ou derrenier *ut hunc presentem famulum*, à deux fermouers de laton . . . . xxiiii. s.p."

"816. Item. Ung livre *Du Sacre du Roy*; couvert de cuir blanc sans fermoirs. Comm[t] ou ii[e] fo. *fac Regem*, ou derrenier *notandum* . . . . xx. s.p."

Of these books, Nos. 48 and 304 contained the Ordinance in French, as well as the *Ordo* in Latin, both of which are in the Coronation Book now edited. This can be seen by the initial words of the second and last leaves, which also show that both had the Litany at the end. They did not contain the oaths to be taken by the peers and the officers of state and others which are given in the book written for Charles V.

No. 816 seems to have contained a copy of an older *Ordo*, for the words on the second leaf, 'fac Regem,' are not in the Coronation Book of Charles V., but they are found in the *Ordo* used in the time of Louis VIII. (Godefroy, *Cer. Fr.* p. 13), where they occur as the part of the anthem "*Domine saluum fac Regem*," which was sung on entering the church.

No. 58 is described as "un livre ancien." The first words on the last leaf "cum rege nobili," are found in the anthem which was sung whilst the archbishop was preparing to anoint the king: "Gentem francorum inclitam simul cum rege nobili beatus remigius . . . " (see col. 24). It is not easy to understand how the service could have been arranged to make this anthem fall on the last leaf. Perhaps the book was imperfect.

In addition to the above there were also three other *Livres du Sacre* in the Catalogue made in 1373 of the Library of Charles V. See Delisle, *Le Cabinet des Manuscripts de la Bibliothèque Impériale*, Paris, 1866, iii. pp. 126, 127.

[4] Henry VI. of England was crowned king of France in the church of Notre Dame at Paris, on December 17, 1431, by his uncle the Cardinal Bishop of Winchester. It seems to be just possible that the Coronation Book of Charles V. may have been consulted on that occasion, and that the oath of allegiance to the king of England was then inscribed, but the evidence of palæography appears to require a rather later date.

Of the subsequent history of the book we know nothing until it appears as part of the rich collection of Sir Robert Cotton in the early part of the seventeenth century, when John Selden had access to it, and printed a considerable portion in the second edition of his *Titles of Honor*, London, 1631.[1] At this time the manuscript had been bound up with an English Pontifical, with which it is now associated. It might naturally be supposed that the bringing together of these two books into one volume was the work of Sir Robert Cotton, who was fond of treating manuscripts in this way. Another Cottonian MS. (Claudius A iii) affords an example of this treatment, for it contains two English coronation orders of different dates brought together with other pieces into one volume. But on the other hand, there is some evidence that the Coronation Book of Charles V. and the English Pontifical had been united at least as early as the beginning of the sixteenth century, for the hand which wrote the marginal notes in the *Benedictio Vidue* of the Pontifical (ff. 147–150*b*), seems also to have written the marginal notes at the beginning of Charles V.'s Book. The date of these notes is probably not far from 1500.[2]

The book fortunately was not damaged by the fire at Ashburnham House in 1731 by which so many of the Cottonian MSS. were ruined, and it has now found a home in the British Museum with the rest of Sir Robert Cotton's collection.

§ 3.—Description of the Manuscript.

The manuscript now consists of 46 leaves, but originally it had 48, arranged in six quires of eight leaves each. The seventh leaf of the second quire (between ff. 48 and 49 of the present numbering of the leaves which commences with the English Pontifical with which the manuscript is bound up), and the fifth leaf of the third quire (between ff. 53 and 54) are now wanting. These leaves have disappeared since John Selden used the manuscript for the second edition of *Titles of Honor*, which appeared in 1631. The lower margins of ff. 45 and 71 have also been cut off, probably for the sake of illuminations, which once ornamented them.

The size of the leaves is 11 by $7\frac{1}{2}$ inches, and the number of lines to a page is 20. Some of the miniatures are in the text, but the greater part of them are in the ample lower margins of the pages. The character of the script will be seen from the facsimile reproductions in Plates 1, 2, 23, 39.

The oaths of the peers and others on ff. 75 to 80 are not written by the same hand as the *Ordinance* and the *Ordo;* and the oath to be taken by the barons of Guienne who had given in their allegiance to Charles V., points to a period later than 1365. M. Léopold Delisle says that it cannot be earlier than 1369. The hand which wrote the oaths seems also to have corrected the oath to be taken by the king on fo. 46*b* (col. 19). See Notes *ad locum.*

The following prayers have been added in the margin, by a hand of the late fourteenth century. They are:—

[1] It is not in the first edition, printed in 1614. Selden printed the whole of the Latin formulary, including two leaves now lost, but he did not print the French *Ordinance*, nor the oaths to be taken by the French peers and various officials.

[2] M. Léopold Delisle (*Notes sur quelques Manuscrits du Musée Britannique*, Paris, 1878, p. 49) has expressed the opinion, without giving reasons, that Charles V.'s Book was incorporated with the English Pontifical in the fifteenth century.

1. Deus humilium visitator.... (fo. 45).
2. Deus rex regum.... (fo. 55).
3. Deus celestium terrestriumque.... (fo. 57).
4. Benedic domine et sanctifica.... (fo. 57).
5. Deus tuorum corona fidelium.... (fo. 59).[1]

They are all found in the English *Liber Regalis* and in other texts of the fourth recension of the English coronation service[2]; but they are not in other texts of the French coronation service, nor is it certain that they were ever actually used at any French coronation. The hand which wrote these five prayers has also added a few words in the margins on ff. 62*b*, 68, 69*b*.

§ 4.—On the English Pontifical with which the Coronation Book of Charles V. is now bound up.

The manuscript is written in a bold script of fourteen lines to a page. It has no miniatures, and no decoration except the rather plain initial letters in red, blue, green, and purple. Two pages are given in fascimile in Plates 40 and 41, from which it will be seen that it dates from the early part of the 13th century. It was originally written for the use of a suffragan bishop of the province of Canterbury, as shown by the question addressed to the newly elected bishop: "Uis sanctę dorobernensi ecclesię fidem et subiectionem per omnia exhibere?" (fo. 8); but it afterwards passed into the possession of a bishop of Glasgow, when an alteration was made in the service for the Blessing of an Abbot. The question put to the abbot (fo. 106*b*.) as it now stands is: "Uis sanctę matri ęcclesię Glasguensi canonicam per omnia subiectionem exhibere?" But even in the facsimile (see Plate 41) it may be seen that the word *Glasguensi* is written over an erasure. The earlier writing is imitated very closely, with the exception of a single letter. Also on the following page (fo. 107) the word *Glasguensi* has been written in the margin to designate the church to which the abbot has to make his oath of canonical obedience. The handwriting of this word is probably *circa* 1340.

The contents of the manuscript may be shown by giving the headings of the various sections:

fo. 3. Decretum quod clerus et populus firmare debet de electo episcopo.
fo. 5*b*. Incipit examinatio ordinandi episcopi que est agenda die dominica antequam missa celebretur.
[ff. 35–80. The Coronation Book of Charles V. of France.]

[1] Of these five forms Selden in his *Titles of Honor* has printed No. 1 in the margin of his text; Nos. 3, 4, 5 have been printed in his text with a note saying that they are only found in the margin of Charles V.'s book, whilst No. 2 has been printed in his text without the caution that it is only found in the margin of Charles V.'s book.

When Godefroy reprinted Selden's text in his *Cérémonial François*, Paris, 1649, he entirely omitted No. 1, and printed the rest as if they were part of the original text of Charles V.'s book.

[2] For an account of the recensions of the English Coronation Service, see Dr. Wickham Legg's edition of *Missale ad usum ecclesie Westmonasteriensis* (H.B.S.), iii. p. 1434. The first recension is found in Egbert's Pontifical, the second in English Pontificals of the eleventh century, the third in those of the twelfth and thirteenth centuries, and the most fully developed form of the fourth in *Liber Regalis* and the Westminster Missal.

fo. 81. Incipit consecratio regis.
fo. 99*b*. Benedictio regine dicenda in ingressu ecclesię secundum ordinem romanum.
fo. 105*b*. In abbatis ordinatione.
fo. 111*b*. Incipit benedictio monachorum.
fo. 117*b*. Incipit benedictio super abbatissam.
fo. 122*b*. Consecratio uirginis.
fo. 147. Incipit benedictio uestis uidue.
fo. 151. Ad confirmandos infantes.
fo. 152. Isti psalmi dicantur super hominem pugnaturum.
fo. 155*b*. Cum iuuenis cupit accingi gladio. Benedictio ensis hoc modo.
fo. 157. Benedictio ferri iudicialis.
fo. 167*b*. Incipit iudicium aque feruentis.
fo. 179. Benedictio aque frigide ad iudicium faciendum.
fo. 188*b*. Incipit exorcismus panis et casei ad probationem ueri inuestigandum.

A former ownership of the MS. is shown by the inscription "Thomas Potter, 1566" on fo. 1, and the same appears again on the top margin of fo. 3, where it has been nearly cut off by the binder's shears. On the lower margin of fo. 3 there is the name of "Robertus Cotton Bruceus, 1604," and on an unnumbered leaf at the beginning there are the following directions in a seventeenth century hand: "Bind this book as strong as you can with twisted waxed thred mak it as hansom as may be and gild it one the Egges but have a care you cut non of the old notes. Lett the Claspes be mayd very hamsom as he can and have an Especiall car of this book." The MS. is now in a modern binding of red morocco stamped with fleurs-de-lys.

On fo. 2 there is an "Elenchus contentorum in hoc codice" in the handwriting of one of the librarians of the Cottonian Library.

§ 5.—Charles V. of France.

Charles V. was born on St. Agnes' Day, January 21, 1337; and succeeded to the throne of France on the death of his father Jean II., who died at the Savoy Palace in London on April 8, 1364. He had previously married Jeanne, daughter of Pierre, Duc de Bourbon, who was slain at the battle of Poitiers. Only a few weeks were allowed to elapse between his accession and his coronation, for he was crowned at Rheims together with his wife by Jean de Craon, archbishop of that see, on Trinity Sunday, May 19, 1364. Among those present were the two brothers of the king, Louis, Duke of Anjou, and Philip "le Hardi," Duke of Touraine, afterwards Duke of Burgundy. The spiritual peers were represented by the Archbishop of Rheims, and by the Bishops of Laon, Beauvais, Langres, Noyon. Pierre, King of Cyprus, the Dukes of Brabant, Bar and Lorraine, with many others were also present. The Countess of Artois asserted her right as a peer.

The popular rejoicings on the occasion of the coronation were enhanced by the news of the battle of Cocherel, fought on May 16, 1364, which reached Rheims on the eve of the sacring.

The pictures of the Coronation Book of Charles V. are so conventional in their treatment, that we must not regard them as historical illustrations of Charles V.'s coronation, but rather as diagrams to explain the coronation ritual in general. The personal

element is, however, not quite wanting, for the figure of the king throughout is nearly the same, and probably intended as a portrait of Charles V. The frequent appearance of the Duc de Bourbon, who is distinguished by the blazon of his mantle, seems to be intended to do honour to the relatives of Queen Jeanne, daughter of Pierre, Duc de Bourbon; and there is probably some special reason for the introduction of the Comte d'Étampes in several pictures of the Queen's Coronation. The fact that the altar and its adjuncts are frequently changed suffices to show that we must not expect to find an accurate picture of the fittings of the cathedral church of Notre Dame at Rheims. So also the vestments of the officiating bishops are often blazoned with the arms of their *pairies*, but it is possible that such vestments were not actually worn, but were invented by the artist as a means of distinguishing the wearers.

It may be interesting to compare the different treatment of the same subject in a manuscript of Froissart's Chronicles in the Bibliothèque Nationale at Paris, which has a miniature of the Coronation of Charles V. This has been engraved in Montfaucon's *Monuments* (tome iii. planche ii) and has been reproduced in colours and gold by Paul Lacroix (*Les Arts au Moyen Age et à l'époque de la Renaissance*, 2me ed. 1869, p. 482). In this picture several acts of the coronation are going on at the same time. Amongst the group of those present in the church is seen a prince wearing the crown and royal mantle and holding a sceptre in his right hand. This is probably intended for Pierre, King of Cyprus, who was present at the ceremony. The architecture of the church is rendered with a certain degree of realism.

We are not here concerned with the part played by Charles V. at an important crisis in the history of his country. Before coming to the throne he had achieved some notoriety by the rapidity of his flight to Paris after the battle of Poitiers, when his father was made prisoner by Edward the Black Prince. After Charles V. had succeeded to the throne, he took no personal part in warfare, but contented himself with directing the operations of his captains, the chief of whom was the Constable, Bertrand du Guesclin. The credit gained by their successes, together with his encouragement of learning and his wise administration of the domestic affairs of his country, gained for the king the epithet of "le Sage."

Charles V. died at Vincennes at the age of 43 on September 16, 1380. His panegyrist, Christine de Pisan, has given a description of his last hours, telling how the king had the sacred relic of the crown of thorns brought to his bedside from the Sainte Chapelle, and also had the crown used for his sacring brought from the Abbey of St. Denys. Her account of the king's last devotions may be received with some caution, but as being characteristic of the age, it is here given in her own words :—

Aprés ces choses, requist la couronne d'espines de nostre Seigneur, par l'evesque de Paris, lui fust apportée ; et aussi, par l'abbé de Saint Denis, la coronne du sacre des rois ; celle d'espines receupt à grans dévocion larmes et révérance et haultement la fist mectre devant sa face ; celle du sacre fist mectre soubz sez piez : adonc, commença telle oroison à la saincte couronne : "O coronne précieuse, dyademe de nostre salut, tant est douls et enmiellé le rassadyement que tu donnes, par le mistere qui en toy fut compris à nostre rédempcion ; si vrayement me soit cellui propice duquel sang tu fus arousée, comme mon esprit prent resjoyssement en la visitacion de ta digne présence." Et longue oroison y dist moult dévote.

Aprés, tourna ses parolles à la couronne du sacre, et dist : "O coronne de France, que tu es précieuse, et précieusement trés ville ! précieuse, consideré le mistere de justice lequel en toy tu contiens et portes

vigoreusement ; mais ville, et plus ville de toutes choses, considéré le faiz, labour, angoisses, tourmens et peines de cueur, de corps, de conscience, et périlz d'ame, que tu donnes à ceulx qui te portent sur leur espaules ; et qui bien à ces choses viseroit, plustost te laisseroit en la boe gésir, qu'il ne te réléveroit pour mectre sus son chief." Là dist le Roy maintes notables parolles, plaines de si grant foy, dévocion et recognoiscence vers Dieu, que tous les oyans mouvoit à grant compassion et larmes. (Christine de Pisan, *Le Livre des Fais du Sage Roy Charles.* Collection Petitot, tome vi. p. 140.)

§ 6.—The French and English Coronation Services Compared.

The Coronation Book of Charles V. contains the fullest development of the service for the sacring of the French kings. It will subsequently be pointed out that in the thirteenth century a new form of sacring was brought into France, in which many of the older liturgical forms were superseded and new ones were introduced. In fact, the new service as shown in the formulary which Godefroy (p. 13) has assigned to the time of Louis VIII. is almost identical with the form for the blessing of a king in the *Ordo Romanus* printed by Hittorp (*De Div. Cath. Eccl. Officiis*, Paris, 1624, p. 147). In the early part of the fourteenth century there appears to have been a recurrence to the older type of service, and an example of this may be seen in the Ordo VII. (VIII. by a misprint), in Martene (*De Ant. Eccl. Ritibus*, Venetiis, 1783, ii. 223). But rather later in the same century we find the Coronation Book of Charles V. containing many of the older forms side by side with the forms of the *Ordo Romanus*. Sometimes, as in the formula for the delivery of the sword, there are two distinct forms thrown into one, the word *inquam* being inserted where the second form begins (*Accipe inquam*). This also applies to the words for the imposition of the crown.

After the time of Charles V. the same liturgical forms remained in use with scarcely even any verbal alteration.[1] The changes to be found are in the ceremonial directions.

The highest development of the mediæval service for the sacring of the English kings is found in the *Liber Regalis*, which is only a few years later than Charles V.'s book, and it may also be studied in the *Ordo Consecrationis Regis* of Abbot Lytlington's Missal at Westminster, which is substantially the same as that in *Liber Regalis*, and was written between 1362 and 1386.[2]

It will, therefore, be interesting to place these contemporary French and English services side by side, in order to discover how much or how little they have in common. The order in which the prayers are placed varies considerably, and the position which the forms severally occupy in each service is shown by numbers prefixed to them. The short preliminary service in the chamber of the French king is not noticed, for it has no parallel in the English rite,[3]

[1] At the Coronation of Charles VIII. in 1484, there was added the anthem, *O pretiosum munus! O pretiosa gemma!* when the "sainte ampoule" was brought into the church, and this continued in use at subsequent coronations. *Veni creator* was sung before the arrival of the "sainte ampoule" at the coronations of Louis XIV. in 1654, of Louis XV. in 1722, and of Louis XVI. in 1775. It had been admitted into the English rite as early as the fourteenth century.

[2] *Missale Westm.*, ed. J. W. Legg, fasc. i. Preface, p. v.

[3] The same prayers, however, were used at Aachen for the crowning of the King of Germany. (See *Coronatio Aquisgranensis* in Pertz, *M. G. H.* Legum tom. ii. p. 384); and also in the *Ordo ad Regem benedicendum* of the *Ordo Romanus*, printed by Hittorp (*De Div. Cath. Eccl. Officiis*, p. 147).

nor has it been thought necessary to include the liturgical forms which belong to the mass proper. The numerous verbal divergencies have also been passed over without notice in this comparison.

Coronation Book of Charles V.	Liber Regalis.
1. *Ant.* Dne. in virtute tua	1. *Ant.* Firmetur manus. *Ps.* Misericordias
2. [Deus humilium visitator *in marg.*]	2. Deus humilium visitator
3. Ops. Deus caelestium moderator	
4. A vobis perdonari petimus	4. Dne. rex a vobis perdonari petimus
5. Promitto vobis et perdono	5. Animo libenti promitto vobis et perdono
6. Haec populo christiano	3. Servabis ecclesiae... ?
	6. Veni creator Spiritus
7. Te Deum laudamus	37. Te Deum laudamus
8. Deus inenarrabilis auctor mundi	11. Deus ineffabilis auctor mundi
9. Exaudi Dne. qs. preces nostras	21. Exaudi Dne. preces nostras
10. Accipe hunc gladium cum Dei	
11. Accipe (inquam) hunc gladium per manus	22. Accipe gladium per manus
	23. Accipe armillas
	24. Accipe pallium
12. *Ant.* Confortare et esto vir	28. *Ant.* Confortare et esto vir. *Ps.* Dns. regit me
13. Deus qui providentia tua	
14. Prospice ops. Deus	16. Prospice ops. Deus
15. Benedic Dne. qs. hunc principem	
16. Deus pater aeternae gloriae	
17. *Resp.* Gentem Francorum inclitam	
18. Deus qui populo tuo	
19. LITANIA	8. LITANIA ET VII. PSALMI PAENITENTIALES
20. Te invocamus	7. Te invocamus
21. Deus qui populis tuis	12. Deus qui populis tuis
22. In diebus eius oriatur	
23. Ops. sempiterne Deus	9. Ops. sempiterne Deus
24. Unguo te [*in capite, in pectore, inter scapulas, in compagine brachiorum*]	17. *Pectus, inter scapulas, scapulae, ambae compages brachiorum et caput unguantur*
25. *Ant.* Unxerunt Salamonem	15. *Ant.* Unxerunt Salamonem. *Ps.* Dne. in [virtute tua
26. Christe perunge	
27. Deus electorum fortitudo	13. ℣ Electorum fortitudo
28. Deus Dei filius	18. Deus Dei filius
29. [Deus rex regum *in marg.*]	20. Deus rex regum
30. Unguantur manus istae	14. Unguantur manus istae
31. Deus qui es justorum gloria	19. Deus qui es justorum gloria
32. Ops. creator qui homini	
33. Circunda Dne. manus	
34. [Deus caelestium terrestriumque *in marg.*]	29. Deus caelestium terrestriumque
35. [Benedic Dne. et sanctifica hunc anulum *in marg.*]	30. Benedic Dne. et sanctifica hunc anulum
36. Deus totius creaturae principium	
37. Accipe anulum signaculum videlicet fidei sanctae	31. Accipe regiae dignitatis anulum

38.	Deus cuius est omnis potestas	32. Deus cuius est omnis potestas
39.	Accipe sceptrum	33. Accipe sceptrum
40.	Omnium Dne. fons bonorum	34. Omnium Dne. fons bonorum
41.	Accipe virgam virtutis	35. Accipe virgam virtutis
42.	[Deus tuorum corona fidelium *in marg.*]	25. Deus tuorum corona fidelium
43.	Coronet te Deus	26. Coronet te Deus
44.	Accipe coronam regni	
45.	Accipe (inquam) coronam quam sanctitatis	
46.	Deus perpetuitatis	27. Deus perpetuitatis
47.	Extendat ops. Deus dexteram [*followed by five short blessings*]	
48.	Benedic Dne. hunc regem nostrum [*followed by six blessings*]	10. Benedic Dne. hunc regem nostrum
49.	Ops. Deus det tibi de rore	39. Ops. Deus det tibi de rore
50.	Ops. benedicat tibi	
51.	Benedic Dne. fortitudinem	40. Benedic Dne. fortitudinem
52.	Sta et retine	38. Sta et retine
53.	℣. Firmetur manus tua	Cf. 1.
54.	Deus qui victrices Moysi manus	
55.	Vivat rex in eternum	
56.	Benedicat tibi Dns. custodiatque te [*before* Pax Domini]	36. Benedicat tibi Dns. custodiatque te

It will be seen from the above table that the French and English services are very similar in matter though they differ in arrangement. The difference becomes even less when we take account of the fact that several of the forms in the French book which are not found in the English *Liber Regalis* may be seen in the first or second recensions of the English Coronation Service, though they afterwards dropped out of use in England, but were maintained in France. Among such may be noticed:—13. *Deus qui providentia tua*; 22. *In diebus eius oriatur*; 26. *Christi perunge*; 47. *Extendat, omnipotens Deus.* A few other forms are found in the Aachen or Milanese coronation services; and two or three such as, 54. *Deus qui victrices Moysi manus* and the forms for blessing and delivering the gloves, appear also in the Roman Pontifical. Almost the only thing absolutely peculiar to France is the anthem, 17. *Gentem Francorum* with the collect which follows.

Of the forms met with in the English service, but not in the French, we may notice the five already referred to in § 3, which have been copied into the margin of Charles V.'s Book, but which found no permanent home in the French use. The words for the delivery of the *armillae* (No. 23), and of the *pallium* (No. 24), are not found in any French coronation service, nor are the Seven Penitential Psalms. The use of *Veni creator* seems to have prevailed in England for two or three centuries before it was introduced into the French service for the sacring of the king. It is thus seen that the French and English coronation services in the fourteenth century have much in common as regards the liturgical forms. The rubrics, however, will be found to show more independence.

If we glance back at the older services for the French and English coronations, we shall find a still closer resemblance both in the liturgical forms and in the arrangement of the

service. The French *Ordo* printed by Godefroy (*Le Cér. Fr.* p. 13)[1] and assigned by him to the time of Louis VIII. (1223–1226) may be compared with the English *Ordines* of the third recension, such as that in Cott. MS. Tiberius B viii, and it will be found that the resemblance is very close. The French *Ordo* is almost identical with the *Ordo ad benedicendum regem* of the *Ordo Romanus* printed by Hittorp (p. 147), and the English *Ordo*, though not in such close affinity as the French to the *Ordo Romanus*, is yet strongly influenced by it. In this French coronation *Ordo* it may be noticed that the sword was delivered at the same time as the other royal ornaments, whereas in the fourteenth century the new practice was invented in France of delivering the sword as a preliminary ceremony before the anointing of the king.

On going back still further to the tenth century we find an almost identical form of service for the crowning of the English and the Frankish kings. On the Frankish side there is the service *Ad benedicendum regem Francorum* in the Sacramentary of Ratoldus, Abbot of Corbie, who died in 986,[2] which is in the Bibliothèque Nationale at Paris (MS. Latin 12052), and has been printed by Ménard, *Sancti Gregorii Opera*, Parisiis, 1705, iii. 258, and also by Martene, *De Ant. Eccl. Rit.* ii. 216. On the English side we have the nearly contemporary Cottonian MS. Claudius A iii, which without any apparent authority has been called the "Coronation Service of Ethelred II.," and has been printed in Taylor's *Glory of Regality*, p. 395, and Henderson's *York Pontifical*, p. 270. When these two services are compared we find that the English has the anthem, *Confortare et esto vir* and two concluding blessings which are not in the Frankish service, and that in other respects they are nearly identical. There are, however, some verbal divergencies which are of interest. In the consecration prayer *Omnipotens sempiterne Deus* we note the following parallel expressions :—

Cott. MS. Claudius A iii	Codex Ratoldi
... in regem anglorum uel saxonum pariter eligimus...(fo. 11*b*).	...in regnum N. Albionis totius videlicet Francorum pariter eligimus...
Hic totius regni anglosaxonum aecclesiam... (fo. 11*b*).	et totius Albionis ecclesiam...
... ut regale solium uidelicet anglorum uel saxonum sceptro non deserat...(fo. 11*b*).	...ut regale solium viz. Francorum sceptra non deserat...

And again in the blessing, *Extendat omnipotens Deus*, there is the following :—

Claudius A iii.	Codex Ratoldi.
...sanctae mariae ac beati petri apostolorum. principis. sanctique gregorii anglorum apostolici atque omnium sanctorum intercedentibus meritis...(fo. 14*b*).	...sanctae Mariae ac beati Petri apostolorum principis sanctique Gregorii Anglorum apostolici atque omnium sanctorum intercedentibus meritis...

Dom Ménard, who printed the Frankish form without apparently being acquainted with its English analogue, came to the conclusion that some king of the Franks must have been anointed as king of the English: "quod tamen est difficile scitu, cum nihil tale in historicis antiquis cum Francorum tum Anglorum repereris, per quos huic difficultati lucem afferre quis possit. Nemini autem dubium est quin Albion, cujus hic mentio est, sit Britannia major" (*S. Gregorii Opera*, iii. 258). It may be suggested as an explanation of the difficulty that the text of the Codex of Ratoldus was derived from one of the English Pontificals, which had in

[1] This is nearly the same as the Ordo VI. in Martene, *De Ant. Eccl. Rit.* ii. 219.

[2] See Delisle, *Mémoire sur d'anciens Sacramentaires*, p. 188.

early times crossed the English Channel, and of which there are still several examples in French Libraries, notably the Pontificals of Egbert and of Dunstan at Paris, and of Robert of Jumièges at Rouen. The reference to St. Gregory as "anglorum apostolicus" seems to point unerringly to an English source; and we are forced to conclude that an English Pontifical would not have been followed and partly adapted to Frankish use, unless it was considered that the service was not then differentiated for local use.

The earliest service of all for the inauguration of a king is the one found in the Pontifical generally known as the "Pontifical of Egbert," archbishop of York, A.D. 732–766. It will be found that the benedictions in this service are the same as the *Benedictiones super regem nouiter electum* which are found in that portion of the Leofric Missal, distinguished as "Leofric A," which was written in Lotharingia early in the tenth century. (F. E. Warren, *The Leofric Missal*, Oxford, 1883, Introduction, p. xxvi.) Here again we have further confirmation of the fact that the coronation services found in Pontificals were in early times the same for the English and the Frankish kings. It is, however, necessary to add that the descriptions of the coronations of Charles the Bald at Metz as King of Lorraine in 869 (Godefroy, p. 98), and of Louis II. at Compiègne in 877 (*Ib.* p. 106), exhibit very important deviations from what seems to have been the normal type. For example, at the coronation of Charles the Bald, the blessings given were seven in number, but instead of all of them being pronounced by the consecrating archbishop, the first six were severally given by six assisting bishops and only the seventh one by the Archbishop Hincmar himself. Moreover, these blessings themselves mostly differ from the normal type.

The seven blessings in Egbert's Pontifical together with the collect *Deus qui populis* and the anthem *Unxerunt Salomonem* are so important as forming the basis of subsequent coronation services that it may be useful to enumerate them in a tabular form showing their history :—

BENEDICTIONS IN THE PONTIFICAL OF EGBERT.

	English.				French.				Milanese.		
	1st recension Egbert's Pontifical.	2nd recension Cott. MS. Claudius A iii.	3rd recension Cott. MS. Tiberius B viii.	4th recension Liber Regalis.	Leofric A.	Codex Ratoldi.	Louis VIII. (1223-6) (Godefroy, p. 13).	Charles V.	Saec. ix. Magistretti, p. 62.	Saec. xi. Magistretti, p. 112.	Saec. xv. Magistretti, p. 123.
1. Te invocamus Domine	—	—	...	—	—	—	...	—	...	—	...
Deus qui populis	—	—	...	—	...	—	...	—	...	...	...
2. In diebus eius oriatur...	—	—	...	...	—	—	...	—	...	—	...
Ant. Unxerunt Salomonem	—	—	...	—	...	—	...	—	...	...	...
3. Deus electorum fortitudo	—	—	...	—[1]	—	—	...	—	...	—	...
4. Benedic Domine hunc praesulem principem ...	—	—	...	—[2]	—	—	—	—[2]	...	—	—[2]
5. Omnipotens det tibi Deus de rore	—	—	...	—	—	—	...	—	...	—	...
6. Benedic Domine fortitudinem	—	—	...	—	—	—	...	—	...	—	...
7. Deus perpetuitatis auctor ("oratio septima") ...	—	—	—	—	—	—	...	—	...	—	...

[1] In the form of a Preface.
[2] With different initial words: Benedic Domine hunc regem (col. 38).

In this table the most remarkable feature is the disappearance of most of the older forms in both the English and French services of the 12th and 13th centuries under the influence of the *Ordo Romanus*. Only one of the seven blessings survives in the English recension and only one in the French.

§ 7.—The Text of this Edition.

In printing the text of the Coronation Book an attempt has been made to reproduce the spelling and punctuation of the original. The contractions, which are few in number, have been expanded. Mistakes committed by the scribe have generally been corrected in the text, but in all cases of this kind a foot-note gives the reading of the MS. Spellings which are characteristic of the age, and mistakes which are found also in other manuscripts of the coronation service, are not corrected in the text, but an obelus (†) has been placed to assure the reader that the peculiarity is in the MS. and is not an error of the press, and the same mark has been used when a word has been accidentally repeated by the scribe. Words and letters which seem to have been accidentally omitted by the scribe have been supplied in square brackets on the authority of other texts of the Coronation Service. The practice of the MS. in the matter of punctuation and the use of capital letters is irregular, but the text of the MS. has been closely followed. In a few places, especially in the rubrics, full points and initial capitals are used by the scribe in such a way as to interfere with the sense, and in printing some of these passages lower-case letters have been used instead of capitals, but the change has always been recorded in a foot-note.

§ 8.—Conclusion.

It remains for me to tender my sincere thanks to those who have forwarded the production of this book. In the first place, the thanks of the Henry Bradshaw Society are due to the authorities of the British Museum for the facilities which, with their usual courtesy, they have granted for the editing of this MS. and the preparation of the Plates; and in particular I desire to express my personal indebtedness to Mr. G. F. Warner for his valuable help and suggestions in everything connected with the palæography of the MS. and the printing of the plates. To Dr. Wickham Legg and the Rev. H. A. Wilson I am grateful for their painstaking kindness in reading the proofs, whereby many slips and blunders of mine have been weeded out. I also owe thanks to them and to Mr. W. H. St. John Hope for many interesting suggestions.

E. S. DEWICK.

October, 1899.

THE CORONATION BOOK OF CHARLES V. OF FRANCE.

[LORDENANCE A ENOINDRE ET A CORONNER LE ROY.]

| *Cest lordenance a enoindre et a coronner le Roy.* [fo. 35

PRemierement len doit appareillier vn eschaufaut vn pou haut. ioignant au cuer de leglise au dehors. mis ou milieu. entre lun et lautre cuer. ou quel len montera par degrez. et ou quel puissent estre auecques le Roy les pers du royaume de france et autres se mestiers est.

|[1]Au iour que li roys vient a estre [fo. 35b coronnez il doit estre receu a procession des chanoines de la mere eglise. et des personnes et des autres eglises conuentuaux.

Le samedi deuant le dimenche que le Roy doit estre consacrez et coronnez. apres complie chantee doit estre baillie leglise a garder[2] aus gardes qui seront establiz a ce du roy. auecques les propres gardes de leglise. [3]Et a la nuit assez tost le roy doit uenir a la dicte eglise pour faire soroison. et veillier illuecques en oroison vne piece se il vuelt.

Quant len sonne aus matines. les gardes le roy doiuent estre appareilliez pour garder lentree de leglise et doiuent mettre ens honorablement et o diligence entre les autres. les chanoines et les clers de leglise et adonques et par apres de iour quand mestier en sera. Et les autres entrees de leglise doiuent bien et fermement estre fermees et garnies.

| Les matines doiuent estre chantees [fo. 36 si comme il est acoustume. Et ycelles matines chantees len sonne prime. Et apres prime chantee. li roys doit venir a leglise. et auecques lui les arceuesques et les euesques. et les barons que il voudra faire mettre ens. et doit venir aincois que lyaue benoite soit faite. Et doiuent estre les sieges ordenes enuiron lautel. ou les arceuesques et euesques se doiuent seoir honorablement. Et les euesques qui sont pers du royaume un pou au dehors a lencontre de lautel non pas loing du roy. ne ne doit pas auoir[1] moult[2] de gens mis entre eulz desauenamment.

Entre prime et tierce doiuent venir les moines de saint remi a procession o les croiz et les cierges. Et auecques la sainte ampolle. la quele li abbes doit porter a tres grant reuerence. souz vne courtine de soie portee sus .iiij. perches. de .iiij. moines vestus en | en† aubes. Et quant il vendront a leglise saint [fo. 36b denis. ou se il couuenoit miex pour la presse se estoit trop grant. iusques a la porte greigneur de leglise. li[3] arceuesques doit aler encontre. et auecques lui li autres arceuesques et les euesques. et les chanoines se ce se puet faire. Et se ce ne puet estre fait pour la grant presse qui seroit dehors. alassent

[1] Processio *in marg.*
[2] Custodes ecclesie *in marg.*
[3] Orationes regis *in marg.* After this point the marginal notes describing the contents of the text have generally been erased.

[1] auoiR, MS.
[2] monlt, MS.
[3] Li, MS.

auecques lui aucuns des euesques et des barons. Adonques li arceuesques doit prendre lampole de la main de labbe. Et si li doit promettre en bonne foy que il li rendra. Et en tele maniere li arceuesques doit porter ycelle ampole a lautel o grant reverence du pueple. Et le doit acompaignier li abbes auec aucuns de ses moines. Et les autres doiuent attendre tant que tout soit parfait. Et donques la sainte ampole sera raportee ou en leglise saint denys ou en la chapele saint nicolas.

Ces choses faites. larceuesque sappareillera | a la messe vestus des plus nobles [fo. 37 vestemens et du pallè auecques les dyacres. et auecques les souzdyacres. Et doit en ceste maniere uestuz. venir a lautel a procession. si comme il est acoustume. Et li roys se doit leuer o reuerence et ester illuecques. Et quant larceuesque sera uenus a lautel. il ou aucuns des euesques pour touz. et pour les eglises qui leur sont souzmises. doiuent demander au roy que il promette et afferme par son serement a garder et a faire garder les droitures des euesques. et des eglises. si comme il auient au roy a faire en son royaume. et les autres choses si comme elles sont contenues en lordinaire ou trois choses li sont proposees a estre promises et iurees hors le sairement de la nouuele constitution du concile de latran. Cest a sauoir de mettre hors de son royaume les hereges.

Et ses choses promises du Roy et fermees par son serement sus les saintes euangiles. Tuit en|semble [fo. 37b [chantent[1]]. *Te deum laudamus.* Entre ce len doit auoir appareillie et mis sus lautel la coronne le roy. et sespee mise dedens son fuerre. ses esperons dor. son ceptre dor. et sa verge a la mesure dun coute ou de plus qui ara au dessus vne main dyuoire. Item les chauces de soye de couleur de violete. broudees ou tissues de flours de lys dor. Et la cote de cele couleur et de celle oeuure meismes faite en maniere de tunique. dont les souzdyacres sont vestus a la messe. Et auecques ce le sercot qui doit estre du tout en tout de celle meismes couleur et de celle meismes oeuure. et si est fait a bien pres en maniere dune chappe de soie sens chapperon. Toutes les quelles choses deuant dictes. li abbes de saint denys en france doit aporter de son monstier a reins et doit estre a lautel et garder les. Li roys sera a lautel en estant et despoillera sa robe fors sa cote de soye et sa chemise qui seront ouuertes bien aual deuant et darrie|res Cest a sauoir ou [fo. 38 pis. et entre les espaules. Et les ouuertures de la cote seront a la foiz recloses et reiointes auecques attaches dargent. Adonc tout premierement. li grans chamberiers de france chaucera illuecques au roy les deuant dictes chauces. Les queles li abbes de saint denis li baudra. Et apres li dux di borgoigne li mettra les esperons es piez que li abbes de saint denys li baudra. et maintenant li seront ostez. Apres li arceuesque tout seul seindra au roy sespee. auecques le fuerre. la quelle espee ceinte. li arceuesques meismes traira hors du fuerre. Et le fuerre sera mis seur lautel. Et li arceuesques mettra au roy lespee en sa main. Et le roy la doit offrir[1] humblement a lautel. Et maintenant il la reprendra de la main larceuesque. Et la baudra tantost au seneschal de france a porter deuant lui en leglise iusques a la fin de la messe. Et apres la messe quant il yra au | palais. [fo. 38b

Ces choses ainsi faites. et le cresme mis a lautel sus vne patene consacree. Li arceuesques doit appareillier la sainte ampole sus lautel. et en doit traire a vne aguille dor

[1] Omitted in MS.

[1] osfrir, MS.

aucun petit de luyle enuoyee des cieux et meller o grant diligence auecques le cresme qui est appareillie a enoindre le roy. Li quiex roys seulement resplendist deuant tous les autres roys du monde de ce glorieux priuilege que il singulierement soit enoint de luyle enuoyee des cieux. Adonc li defferme les deuant dictes attaches des ouuertures deuant et derriere. Apres il se doit mettre a genoulz a terre. Et donques il doit estre enoint. Premierement au dessus du chief de la deuant dicte huyle. La seconde foiz ou piz. La tierce entre les espaules. La quarte aus espaules. La quinte en la iointure des braz. Et en dementieres que len le enoint. Cil qui sont entour | doiuent chanter ceste [fo. 39 antienne. *Inunxerunt regem salomonem.* Apres len li doit refermer les attaches des ouuertures pour lonction. Adonc li chamberiers de france li doit vestir la deuant dicte cote de leuure et de la couleur deuisees ci dessus. Et li abbes de saint denys la doit baillier a ycelui chamberier. Et aussi li doit li chamberiers vestir par dessus le deuant dit sercot. En tele maniere que il doit auoir la destre main deliure deuers louuerture du sercot. Et sus la senestre main doit estre leue le sercot aussi comme la chasuble dun prestre. Et apres li arceuesques li met le ceptre en la main destre. et la verge en senestre. Et darrainnement[1] appellez les pers de france et qui sestent entour. Li arceuesques prent la coronne royal. et il seul la met ou chief du roy. Et ycelle coronne mise tuit li per. et clers et laiz y doiuent mettre les mains et soustenir la deca et dela. Lors doit li arceuesques auecques | li pers qui soustiennent [fo. 39b la coronne mener le roy ainsi aourne en la chaiere qui li est appareilliee et aournee de draps de soye et le doit illuecques mettre en son siege qui doit estre si haut que touz le puissent veoir. Et doit li arceuesques pour reuerence baisier le roy en tele maniere soiant en son siege. Et apres li euesque et li lai pers qui soustiennent la coronne. et en ceignant lui lespee si comme il est dessus dit. Et quant li arceuesques lenoint. Et quant il li baille le ceptre et la verge. et il li met la coronne. Et quant il sasiet en sa chaiere. il dit les oroisons qui en leur lieu sont escriptes en lordinaire. En tele maniere assis le roy en sa chaiere. et les pers du royaume auecques lui qui soustiennent la coronne. Li arceuecques retourne a lautel.

[1] darrāinement, MS.

| *Cest comment la royne doit estre* [fo. 40 *enointe et coronnee.*

ET se il auient que la royne doie estre enointe et coronnee auecques le roy. lon li appareille vn eschaufaut deuers la senestre partie du cuer. Et lors doit estre mis leschaufaut du roy deuers la destre partie du cuer vn pou plus haut que celui a la royne. Et puis que li roys sera assis en son eschaufaut en la maniere deuant dicte. Et que li arceuesques sera retourne a lautel. il enoindra la royne qui doit estre vestue de soye. et sera enointe en chief tant seulement et ou piz. nompas de lonction le roy enuoiee des cieux. mais duyle simple saintifiee. Et apres lonction li arceuesques li baille vn petit ceptre dautre maniere que le ceptre royal. Et si li baille vne verge semblant a la verge le roy.

Et apres larceuesque tout seul li met sa coronne en son chief. La quele coronne mise | doiuent soustenir li baron deca [fo. 40b et dela. Et en tele maniere il la doiuent mener en son eschaufaut ou elle doit estre assise en son siege qui li est appareillie. Et li baron et les plus nobles dames doiuent estre enuiron. Ces choses acomplies len doit chanter la messe sollempnelment. Et le

chantre et le souzchantre doiuent garder le cuer. Et leuangile leue le greigneur des arceuesques et des euesques doit prendre leuangelier et porter au roy et a la royne a baisier. Et apres le doit raporter a larceuesque qui chante la messe. Et quant len chante lofferende len doit sollempnelment mener le roy et la royne de leurs eschaufaus a faire leurs offerendes. Et offre lun et lautre a la main larceuesque vn pain et vin en vn orceau dargent. et .xiij. deniers dor. La quele chose faite lun et lautre doit estre ramene en son eschaufaut. et a son siege. Apres sen repaire li arceuesques a lautel pour faire le sacrement de la messe.

|Et aincois quil die *pax uobis* il [fo. 41 doit faire la beneycon seur le roy et seur la royne et seur le peuple. Et apres cilz qui a baillie leuangile a baisier doit prendre la paiz de larceuesque. Et la doit porter au roy de sa bouche. et a la royne du liure qui se sieent en leurs sieges. Et par apres tous les arceuesques et les euesques lun apres lautre doiuent donner le baisier de la paiz au roy seant en sa chaiere. Apres ce que li arceuesques aura pris le corps nostreseigneur. Le roy et la royne doiuent descendre de leurs eschaufaus. et venir humblement a lautel. Et prendre de la main larceuesque le corps et le sanc nostreseigneur. Et la messe chantee larceuesque oste leurs coronnes de leurs chiefs. Aus quiex ostees. les enseignes royaus. il leur met en leurs chiefs autres petites coronnes. En tele maniere il sen vont au palais lespee nue portee deuant.

|*Requisicio episcoporum regni francie* [fo. 41b
facienda regi in sua coronatione.

AUobis perdonari petimus ut unicuique de nobis et ecclesijs nobis commissis. canonicum priuilegium ac debitam legem atque iusticiam conseruetis et deffensionem exhibeatis sicut rex in suo regno debet unicuique episcopo et ecclesijs sibi commissis.

Responsio regis ad episcopos.

PRomitto uobis et perdono quia unicuique de uobis et de ecclesijs uobis commissis canonicum priuilegium et debitam legem ac iusticiam seruabo et deffensionem quantum potuero adiuuante domino exhibebo sicut rex in suo regno unicuique episcopo et ecclesie sibi commisse per rectum exhibere debet.

Hec tria populo christiano et mihi subdito in christi promitto nomine.

In primis ut ecclesie dei omnis populus christianus ueram pacem nostro arbitrio in omni tem|pore seruet. Et superiori- [fo. 42
tatem/ iura/ et nobilitates corone francie inuiolabiliter custodiam. et illa nec transportabo nec alienabo.

Aliud/ ut rapacitates et omnes iniquitates omnibus gradibus interdicam.

Tercium. ut in omnibus iudicijs equitatem et misericordiam precipiam. ut michi et uobis indulgeat per suam misericordiam clemens et misericors deus.

Ou temps ancien ne auoit que .xij. pers en france. vj. clers et. vj. lays. dont ne se remuent les clers.

Ce sont les clers dux.
Larceuesque de reins
Leuesque de laon
Leuesque de lengres.

Ce sont les clers contes.
Leuesque de beauuais
Leuesque de chaalons
Leuesque de noyon.

Ce sont les pers laiz.
Le duc de borgoigne
Le duc de normendie
Le duc daquitaine.

Ce sont les contes.
Le conte de tholose
Le conte de flandres
Le conte de champaigne.[1]

[1] chāpāigne, MS.

Le roy de france tient en sa main la conte de tholose et la conte de champaigne.

| Le conte dalencon [fo. 42b
Le duc de bourbon
Le conte destampes
Le conte dartoys
Le duc de bretaigne
Le conte de clermont.

Le roy de nauarre pour cause de sa conte desureux[1] *et de la terre quil tient ou royaume de france.*

Ces .vij. pairies sont nouuelles et doiuent seoir selonc leur temps. cest a sauoir selonc ce quil sont fait per.

Ces pers anciens sont mis si comme il doiuent seoir en iugement en la presence du roy. et doiuent les pers laiz seoir a la destre. Et les pers clers a la senestre du Roy.

[1] *i.e.* d'Évreux.

[ORDO AD INUNGENDUM ET CORONANDUM REGEM.]

| *Ordo ad inungendum et coronandum regem.* [fo. 43

PRimo paratur solium in modum eschafaudi aliquantulum eminens contiguum exterius choro ecclesie inter utrumque chorum positum in medio in quo per gradus ascenditur. et in quo possint pares regni. et aliqui si necesse fuerit cum eo consistere. Rex autem die quo ad coronandum uenerit debet processionaliter recipi. tam a canonicis quam a ceteris ecclesijs conuentualibus.

Sabbato precedente diem dominicam | [fo. 43b *in qua rex est consecrandus. et coronandus. post completorium expletum committitur ecclesie custodia custodibus a rege deputatis. cum proprijs custodibus ecclesie. Et debet rex intempeste noctis silencio uenire in ecclesiam orationem facturus. et ibidem in oratione aliquantulum si uoluerit uigilaturus. Cum pulsatur autem ad matutinas debent esse parati custodes regis introitum ecclesie obseruantes qui alijs hostijs ecclesie firmius obseratis. et munitis. canonicos*[1] *et clericos ecclesie debent honorifice intromittere ac diligenter quocienscunque opus fuerit eis. Matutine more solito decantentur. Quibus expletis pulsatur ad primam. Que cantari debet in aurora diei. Post primam cantatam debet rex cum archiepiscopis et episcopis. et baronibus et alijs quos intromittere uoluerit in ecclesiam uenire antequam fiat aqua benedicta. et debent esse sedes disposite circa altare. hinc et inde. ubi archiepiscopi et episcopi honorifice sedeant. Episcopis paribus. uidelicet primo. Laudunensi. post ea Beluacensi. deinde Lingonensi. post ea. Cathalanensi. ulti*|*mum. Nouiomensi* [fo. 44 *cum alijs episcopis archiepiscopatus remensis. sedentibus seorsum inter altare et regem ab oppositis altaris non longe a rege. nec multis indecenter interpositis. Et debent canonici ecclesie remensis processionaliter cum duabus crucibus cereis et thuribulo cum incenso ire ad palatium archiepiscopale. Et episcopi laudunensis et beluacensis. qui sunt primi pares de episcopis debent esse in predicta processione habentes sanctorum reliquias colo† pendentes. Et in camera magna debent reperire principem in regem consecrandum sedentem et quasi iacentem supra thalamum decenter ordinatum. Et cum ad dicti principis presentiam applicauerint. Dicat laudunensis episcopus hanc orationem.*

OMnipotens sempiterne deus qui famulum tuum .N. [regni] fastigio dignatus es sublimare. tribue quesumus ei. ut ita in huius seculi cursu multorum in commune salutem disponat. quatenus a ueritatis tue tramite non recedat. Per dominum.

Qua oratione dicta sta|*tim sus-* [fo. 44b *cipiant eum duo predicti episcopi dextera leuaque honorifice et ipsum reuerenter ducant ad ecclesiam canentes hoc ℟ cum canonicis predictis.*

Ecce mitto angelum meum qui precedat te et custodiat semper. Obserua et audi uocem meam et inimicus ero inimicis tuis et affligentes te affligam et precedet te angelus meus.

Finito ℟ cantetur ℣.

Israel si me audieris non erit in te deus recens neque adorabis deum alienum ego enim dominus. Obserua.

[1] Canonicos, MS.

Cunctoque eum populo | sequente ad [fo. 45 *hostium ecclesie clerus subsistat. Et alter episcopus scilicet beluacensis si presens fuerit dicat hanc orationem que*[1] *sequitur.*

DEus qui scis humanum genus nulla uirtute posse subsistere concede propicius ut famulus tuus .N. quem populo tuo uoluisti preferri. ita tuo fulciatur adiutorio quatenus quibus potuit preesse ualeat et prodesse. Per dominum.

Introeuntes autem ecclesiam precedentes canonici dicant usque ad introitum chori hanc antiphonam.

Domine in uirtute tua letabitur rex.

Finita antiphona metropolitanus cui in ecclesia expectanti ante altare. per predictos episcopos rex consecrandus presentabitur dicat hanc orationem sequentem.

[2]OMnipotens deus celestium moderator qui famulum tuum .N. ad regni fastigium dignatus es prouehere. concede quesumus ꝙ ut a cunctis aduersitatibus liberatus. et ecclesiastice pacis dono muniatur. et ad eterne pacis gaudia te donante peruenire mereatur. Per dominum.

Qua oratione | oratione† dicta ducant [fo. 45b *predicti episcopi regem consecrandum ad sedendum in cathedra sibi preparata in conspectu cathedre archiepiscopi et ibi sedebit donec archiepiscopus ueniat cum sancta ampulla*[3] *cui uenienti assurget rex reuerenter.*

Quando sacra ampulla debeat uenire.

Inter primam et terciam debent uenire monachi beati remigij processionaliter cum crucibus et cereis cum sacrosancta ampulla quam debet abbas reuerentissime deferre sub cortina serica. quatuor particis[1] *a quatuor monachis albis indutis subleuata. Rex autem debet mittere de baronibus. qui eam secure conducant. et cum uenerit ad ecclesiam beati dyonisij uel usque ad maiorem ianuam ecclesie. propter turbam comprimentem. Debet archiepiscopus superpilitio† stola et capa sollempni indutus cum mitra et baculo pastorali sua cruce precedente cum ceteris archiepiscopis et episcopis. baronibus*[2] *necnon et canonicis si fieri potest. occurrere sancte ampulle. et eam de manu abbatis recipere. cum pollicitatione de reddendo bona fide. et sic ad altare* | [fo. 46 *cum magna populi reuerentia defferre. abbate et aliquibus de monachis pariter cum*[3] *comitantibus. Ceteri uero monachi debent expectare in ecclesia beati dyonisij uel in capella beati nicholai donec omnia peracta fuerint. et quousque sacra ampulla fuerit reportata.*

Quid suscepta ampulla agendum sit.

Archiepiscopus ad missam se preparat cum dyaconibus et subdyaconibus. uestimentis insignioribus. et pallio induendus. et in hunc modum indutus[4] *uenit processionaliter ad altare more solito. cui uenienti. Rex debet assurgere reuerenter. Cum autem uenerit archiepiscopus ad altare debet pro omnibus ecclesijs sibi subditis a rege hec petere.*

Ammonitio ad regem dicendo ita.

AUobis perdonari petimus ut unicuique de nobis et ecclesijs nobis commissis. canonicum priuilegium ac debitam legem atque iusticiam conseruetis. et deffensionem exhibeatis. sicut rex in regno suo debet uni-

[1] qui, MS.

[2] *In right margin a different hand has added:*

DEus humilium uisitator / qui nos sancti spiritus illustracione consolaris. pretende super hunc famulum tuum .N. graciam tuam ꝙ ut per eum tuum nobis adesse senciamus aduentum.

[3] *In left margin:* nota de sancta ampulla.

[1] *sic* for *perticis.*

[2] Baronibus, MS.

[3] *sic* probably for *eum*, or perhaps we should read *concomitantibus.* Cf. col. 40, l. 21.

[4] Indutus, MS.

cuique episcopo. et ecclesie sibi com-|[fo. 46b misse.

Responsio regis ad episcopos.

PRomitto uobis et perdono. quia unicuique de uobis. et ecclesiis uobis commissis canonicum priuilegium. et debitam legem. atque iusticiam conseruabo. et deffensionem quantum potuero exhibebo. domino adiuuante. sicut rex in suo regno. unicuique episcopo et ecclesie sibi commisse. per rectum exhibere debet.

Item hec dicit rex et promittit et firmat iuramento.

HEc populo christiano. et mihi subdito. in christi nomine promitto. in primis ut ecclesie dei. omnis populus christianus ueram pacem. nostro arbitrio in omni[1] tempore seruet. et superioritatem/ iura/ et nobilitates corone francie inuiolabiliter custodiam. et illa nec transportabo nec alienabo. Item ut omnes rapacitates et omnes iniquitates omnibus gradibus interdicam. Item ut in omnibus iudicijs equitatem et misericordiam precipiam. ut mihi et uobis indulgeat per suam misericordiam. clemens et misericors deus. Item de terra mea ac iuridicione† mihi sub-| dita uniuersos hereticos ab ecclesia [fo. 47 denotatos pro uiribus bona fide exterminare studebo. hec omnia supradicta firmo iuramento.

Tunc manum apponat libro et librum osculetur.

Hijs factis processionibus[2] *statim incipiatur.* Te deum laudamus. *Sed secundum usum romanum et aliquorum regnorum non dicitur* Te deum. *usque post intronizationem que est post orationem.* Sta et retine. *et uidetur melius ibi dici quam hic. Et duo predicti episcopi ducunt regem per manus ante altare. qui prosternit se ante altare usque in finem* Te deum. *postmodum surgit iam ante preparatis. et positis super altare. corona*[1] *regia. gladio in uagina incluso. calcaribus*[2] *aureis. sceptro*[3] *deaurato. et uirga ad mensuram*[4] *unius cubiti uel amplius habente de super manum eburneam. Item caligis sericis et iacinctinis per totum intextis lilijs aureis. et tunica eiusdem coloris et operis in modum tunicalis quo induuntur subdyaconi ad missam. necnon et| socco prorsus eiusdem* [fo. 47b *coloris et operis. qui est factus fere in modum cappe serice absque caperone que omnia abbas beati dyonisij in francia de monasterio suo debet remis afferre. et stans ad altare custodire. Tunc primo rex stans ante altare deponit uestes suas preter tunicam sericam et camisiam apertas profundius ante et retro in pectore uidelicet et inter scapulas. aperturis tunice sibi inuicem connexis ansulis argenteis. Et tunc in primis dicatur ab archiepiscopo oratio sequens.*

DEus inenarrabilis auctor mundi. conditor generis humani. gubernator imperij. confirmator regni. qui ex utero fidelis amici tui patriarche nostri abrahe preelegisti regem seculis profuturum. Tu presentem regem hunc .N. cum exercitu suo per intercessionem omnium sanctorum uberi benedic✠tione locupleta. et in solium regni firma stabilitate connecta†. Visita eum sicut moysem in rubro† ihesum naue in prelio. gedeon in agro. samuelem in templo. et illa eum[5] benedicti|✠one syderea. ac sapientie tue [fo. 48 rore perfunde quam beatus dauid in psalterio. salomon filius eius te remunerante

[1] From here to the end of the oath the original words have been erased and a later and coarser hand has written new words.

[2] *sic* for *promissionibus*.

[1] Corona, MS.

[2] carcaribus, MS.

[3] Sceptro, MS.

[4] mensura, MS.

[5] cum, MS.

percepit e celo. Sis ei contra acies inimicorum lorica. in aduersis galea. in prosperis patientia. in protectione clipeus sempiternus. Et presta ut gentes illi teneant fidem. proceres sui habeant pacem. diligant caritatem. abstineant se a cupiditate. loquantur iusticiam. custodiant ueritatem. Et ita populus iste pululet coalitus benedictione eternitatis. ut semper maneant tripudiantes in pace uictores. Quod ipse prestare et c[a].

Qua oratione dicta statim ibi a magno camerario francie. Regi dicte calige calciantur. Et post modum a duce burgondie calcaria eius pedibus astringuntur et statim tolluntur.

Benedictio super gladium.

EXaudi domine quesumus preces nostras et hunc gladium quo famulus tuus .N. se accingi desiderat. maiestatis tue dextera bene|dicere ✠ dignare: quatinus [fo. 48b deffensio atque protectio possit esse ecclesiarum. uiduarum. orphanorum. omniumque deo seruientium contra seuitiam paganorum. aliisque insidiantibus sit pauor terror et formido.

Postmodum rex a solo archiepiscopo gladio accingitur. quo accincto. statim idem gladius discingitur [1]*e uagina. et*[1] *ab archiepiscopo extrahitur. uagina super altare reposita. et datur ei ab archiepiscopo in manibus cum ista oratione dicendo quem rex in manu sua teneat cuspide eleuato donec antiphona.* Confortare et c[a] *fuerit cantata et oratio sequens dicta per archiepiscopum.*

ACcipe hunc gladium cum dei benedictione tibi collatum. in quo per uirtutem sancti spiritus resistere. et eicere omnes inimicos tuos ualeas. et cunctos sancte dei ecclesie aduersarios. regnumque tibi commissum tutari atque protegere castra dei per auxilium inuictissimi triumphatoris domini nostri ihesu christi.

[1]—[1] Read *et e uagina.*

**[Accipe inquam hunc gladium per manus nostras uice et auctoritate sanctorum apostolorum consecratas. tibi regaliter impositum. nostreque benedicti✠onis officio in deffensione sancte dei ecclesie ordinatum diuinitus. Et esto memor de quo psalmista prophetauit dicens Accingere gladio tuo super femur tuum potentissime. ut in hoc per eundem uim equitatis exerceas. molam† iniquitatis potenter destruas. et sanctam dei ecclesiam. eiusque fideles propugnes et protegas. nec minus sub fide falsos quam christiani nominis hostes execreris ac destruas. uiduas et pupillos clementer adiuues ac defendas. desolata restaures. restaurata conserues. ulciscaris iniusta. confirmes bene disposita. quatinus hec in agendo uirtutum triumpho gloriosus. iusticieque cultor egregius cum mundi saluatore cuius typum geris in nomine. sine fine merearis regnare. qui cum patre et c[a].

Hic cantatur ista Antiphona.

Confortare et esto uir et obserua custodias domini dei tui. ut ambules in uijs eius. et custodias ceremonias eius et precepta eius et testimonia et iudicia. quocunque te uerteris confirmet te deus.

Cantata ista antiphona dicitur ista oratio post dationem gladii.

DEus qui prouidentia tua celestia simul et terrena moderaris. propitiare christianissimo regi nostro. ut omnis hostium suorum]** |fortitudo. uirtute gladij [fo. 49 spiritualis frangatur. ac[1] te pro illo pugnante penitus conteratur. Per.

Gladium debet rex humiliter recipere de

— A leaf is now wanting between fo. 48 and fo. 49, but John Selden has fortunately preserved the contents of it in his print of ff. 43–74 of the Coronation Book of Charles V, given in his *Titles of Honor*, 2nd ed. London, 1631, p. 228. In reprinting this passage the seventeenth century spelling and punctuation of Selden have been abandoned, in order to bring the extract into accord with the practice of the manuscript.

[1] a, MS.

manu archiepiscopi. et deuote flexis genibus offerre ad altare. et statim genibus regis in terra positis resumere de manu archiepiscopi. et incontinenti dare senescallo francie si senescallum habuerit. Sin autem cui uoluerit de baronibus ad portandum ante se et in ecclesia usque in finem misse. et[1] *post missam usque ad palatium. Tradito per regem gladio ut dictum est dicat archiepiscopus hanc orationem.*

Oratio.

PRospice omnipotens deus serenis obtutibus hunc gloriosum regem .N. Et sicut benedixisti abraham. ysaac. et iacob. et sic illum largis benedictionibus spiritualis gracie cum omni plenitudine potentie irrigare atque perfundere dignare. Tribue ei de rore celi et de pinguedine terre. habundantiam frumenti uini et olei. et omnium frugum opulentiam ex largitate diuini muneris |longa per tempora. ut illo regnante sit sani- [fo. 49b tas corporum in patria. et pax inuiolata sit in regno. et dignitas gloriosa regalis palacij maximo splendore regie potestatis oculis omnium fulgeat. luce clarissima choruscare atque splendere. quasi splendidissima fulgura. maximo perfusa lumine uideatur. Tribue ei omnipotens deus ut sit fortissimus protector patrie et consolator ecclesiarum atque cenobiorum sanctorum. maxima cum pietate regalis munificencie. atque ut sit fortissimus regum triumphator hostium ad opprimendas rebelles et paganas nationes. Sitque suis inimicis satis terribilis pre maxima fortitudine regalis potentie. optimatibus quoque atque precelsis proceribus ac fidelibus sui regni sit munificus et amabilis et pius. ut ab omnibus timeatur atque diligatur. Reges quoque de lumbis eius per successiones temporum futurorum egredian|tur. regnum[2] hoc [fo. 50 regere totum. Et post gloriosa tempora atque felicia presentis uite gaudia sempiterna. in perpetua beatitudine habere mereatur. Quod ipse prestare dignetur. et c[a].

Alia benedictio.

BEne✠dic domine quesumus hunc principem nostrum quem ad salutem populi nobis a te credimus esse concessum. fac eum esse annis multiplicem. uigenti atque salubri corporis robore uigentem. et ad senectutem optatam. atque demum ad finem peruenire felicem. Sit nobis fiducia eum obtinere gratiam pro populo. quam aaron in tabernaculo. helyseus in fluuio. Ezechias in lectulo. zacharias uetulus impetrauit[1] in templo. sit illi regendi uirtus atque auctoritas. qualem iosue suscepit in castris. gedeon sumpsit in prelijs. petrus accepit in claue. paulus est usus in dogmate. Et ita pastorum cura tuum profici|at in ouile. sicut [fo. 50b ysaac profecit in fruge. et iacob dilatatus est in grege. Quod ipse et c[a].

Oratio.

DEus pater eterne glorie. sit adiutor tuus et protector et omnipotens bene✠dicat tibi. preces tuas in cunctis exaudiat. et uitam tuam longitudine[2] dierum adimpleat. thronum regni tui iugiter firmet. et gentem populumque tuum in eternum conseruet. et inimicos tuos confusione induat et super te sanctifi✠catio christi floreat. ut qui tibi tribuit in terris imperium: ipse in celis conferat premium. Qui uiuit et c[a].

Hucusque de gladio. Post hec preparatur unctio in hunc modum. Sed quamdiu ab archiepiscopo paratur incipit cantor ℟.

Gentem francorum inclitam simul cum rege nobili beatus remigius sumpto celitus crismate sacro sanctificauit gurgite atque spiritus sancti plene ditauit munere.

[1] Et, MS.
[2] Regnum, MS.

[1] imperauit, MS.
[2] longitudinē, MS.

℣. Qui dono singularis gracie in columba apparuit et diuinum crisma celitus ponti|fici [fo. 51 ministrauit.

℣. Ora pro nobis beate remigi.

℟. Ut digni efficiamur promissionibus christi.

Oratio.

DEus qui populo tuo eterne salutis beatum remigium ministrum tribuisti ꝯ presta quesumus ut quem doctorem uite habuimus in terris. intercessorem habere mereamur in celis. Per christum.

Crisma in altari ponitur super patenam consecratam et archiepiscopus sacrosanctam ampullam.[1] *quam abbas beati remigij attulit super altare debet aperire. et inde cum acu aurea. aliquantulum de oleo celitus misso attrahere. et crismati parato in patena diligentius cum digito immiscere ad inungendum regem. qui solus inter uniuersos reges terre hoc glorioso profulget priuilegio ꝯ ut oleo celitus misso singulariter*[2] *inungatur. Parata unctione qua rex debet inungi ab archiepiscopo debent dissolui ansule aperturarum uestimentorum regis ante et retro. et genibus regis in terram positis prostrato super faldistorium. archiepiscopo eciam con|similiter* [fo. 51b *prostrato. Duo archiepiscopi uel episcopi incipiunt letaniam. Quere letaniam in fine huius libri.*[3]

Archiepiscopus debet super eum dicere has orationes antequam eum inungat. debet autem sedere sicut sedet cum consecrat episcopos.

Oratio.

TE inuocamus domine sancte pater omnipotens eterne deus ut hunc famulum tuum .N. quem tue diuine dispensationis providentia in primordio plasmatum usque hunc presentem diem. iuuenili flore letantem crescere concessisti ꝯ eum tue pietatis dono ditatum plenumque gracia ueritatis. de die in diem coram deo et hominibus ad meliora semper proficere facias. ut summi regiminis solium. gracie superne largitate gaudens suscipiat. et misericordie tue muro ab hostium aduersitate undique munitus ꝯ plebem sibi commissam cum pace propiciationis. et uirtute uictorie feliciter regere mereatur. Per dominum.

Alia oratio.

| DEus qui populis tuis uirtute [fo. 52 consulis et amore dominaris. da huic famulo tuo spiritum sapiencie tue cum regimine discipline. ut tibi toto corde deuotus. in regni regimine semper maneat ydoneus. tuoque munere ipsius temporibus securitas ecclesie dirigatur. et in tranquillitate deuotio ecclesiastica permaneat ut in bonis operibus perseuerans ꝯ ad eternum regnum te duce ualeat peruenire. Per.

Alia oratio.

IN diebus eius oriatur omnibus equitas et iusticia. amicis adiutorium. inimicis obstaculum. humilibusque solatium. elatis correctio. diuitibus doctrina. pauperibus pietas. peregrinis pacificatio. proprijs in patria pax et securitas. unumquemque secundum suam mensuram moderate gubernans. seipsum sedulus discat. ut tua irrigatus compunctione toto† populo tibi placita prebere uite possit exempla. et per uiam ueritatis cum grege gradiens sibi |subdito opes [fo. 52b frugales habundanter acquirat simulque ad salutem non solum corporum. sed etiam cordium a te concessam ꝯ cuncta accipiat. Sicque in te cogitatum animi consiliumque omne componens ꝯ plebis gubernacula cum pace simul. et sapientia semper inuenire uideatur. Teque auxiliante presentis[1] uite prosperitatem et prolixitatem percipiat. et per

[1] *In r. marg.* De amp[ulla].

[2] singularite, MS.

[3] *Infra*, col. 51.

[1] prentis, MS.

tempora bona usque ad summam senectutem perueniat. huiusque fragilitatis finem perfectum. ab omnibus uiciorum uinculis tue pietatis largitate liberatus: et infinite prosperitatis premia perpetua angelorumque eterna commercia consequatur: Per dominum.

Consecratio regis.

OMnipotens sempiterne deus creator ac gubernator celi et terre conditor. et dispositor angelorum et hominum. rex regum. et dominus dominorum. qui abraham fidelem famulum tuum de hostibus triumphare fecisti. moysi et iosue populo tuo pre|latis [fo. 53 multiplicem uictoriam tribuisti. humilem quoque puerum tuum dauid regni fastigio sublimasti. eumque de ore leonis et de manu bestie atque golie. sed et de gladio maligno saul et omnium inimicorum eius liberasti et salomonem sapientie pacisque ineffabili munere ditasti: respice propicius ad preces nostre humilitatis. et super hunc famulum tuum .N. quem supplici deuocione in huius regni regem pariter eligimus. benedic✠tionum tuarum dona multiplica. eumque dextera potentie tue semper ubique circunda. quatinus predicti abrahe fidelitate firmatus. moysi mansuetudine fretus. iosue fortitudine munitus. dauid humilitate exaltatus. salomonis[1] sapiencia decoratus. tibi in omnibus complaceat. et per tramitem iusticie inoffenso gressu semper incedat. et tocius regni ecclesiam deinceps cum plebibus sibi annexis. ita enutriat ac doceat. muni|at et instruat. contraque [fo. 53b omnes uisibiles et inuisibiles hostes idem potenter regaliterque tue uirtutis regimen administret. ut regale solium uidelicet saxonum. merciorum. nordan. chimbrorum sceptra non deserat: sed ad pristine fidei. pacisque concordiam eorum animos te opitulante reformet. ut utrorumque horum populorum debita subiectione fultus ⸢cum digno⸣ amore glorificatus per longum uite spatium paterne apicem glorie tua miseratione unatim stabilire et gubernare mereatur. tue quoque protectionis galea munitus. et scuto insuperabili iugiter protectus. armisque celestibus circundatus: optabilis uictorie triumphum de hostibus feliciter capiat. terroremque sue potentie infidelibus inferat: et pacem militantibus letanter reportet. uirtutibus necnon quibus prefatos fideles tuos decorasti. multiplici honoris benedicti✠one condecora. et in regimine regni sublimiter colloca et oleo gracie **[spiritus sancti perunge. Per dominum nostrum qui uirtute crucis tartara destruxit. regnoque dyaboli superato ad celos uictor ascendit. in quo potestas omnis. regnumque consistit et uictoria. qui est gloria humilium et uita salusque populorum. Qui tecum et c[a].

Hic inungatur inunctione crismatis et olei de celo missi prius ab archiepiscopo confecti in patena sicut in superius dictum est. Inungat autem archiepiscopus eum primo in summitate capitis de dicta unctione. secundo in pectore. tertio inter scapulas. quarto in compagine brachiorum. et dicat cuilibet unctioni.

Ungo te in regem de oleo sanctificato in nomine patris et filii et spiritus sancti.

Dicant omnes. Amen.

Dum hec unctio agitur cantent assistentes hanc antiphonam.

Unxerunt salomonem sadoch sacerdos et nathan propheta regem in gyon et accedentes leti dixerunt. uiuat rex in eternum.

[1] samonis, MS.

[1]—[1] Sic *perhaps for* condigno.

— A leaf is now wanting in the manuscript between fo. 53 and fo. 54, but John Selden has preserved the contents of it in his *Titles of Honor*, 2nd ed. London, 1631, p. 236. In reprinting this passage, the seventeenth-century spelling and punctuation of Selden have been abandoned, in order to bring the extract into accord with the practice of the manuscript.

Facta unctione et cantata antiphona dicat archiepiscopus hanc orationem.

CHriste perunge hunc regem in regimen unde unxisti sacerdotes. reges. ac prophetas. ac martyres. qui per fidem uicerunt regna. operati sunt iusticiam. atque adepti sunt promissiones. Tua sacratissima unctio super caput eius defluat atque ad interiora descendat. et cordis illius intima penetret et promissionibus quas adepti sunt uictoriosissimi reges. tua gracia dignus efficiatur. quatinus et in presenti seculo feliciter re-]** |gnet et ad eorum consortium in [fo. 54 celesti regno perueniat. Per dominum nostrum ihesum christum filium tuum. Qui unctus est oleo leticie pre consortibus suis: et uirtute crucis potestates aerias[1] debellauit. tartara destruxit. regnumque dyaboli superauit. et ad celos uictor ascendit. in cuius [2]uictoria manu[2] omnis gloria et potestas consistunt: et tecum uiuit et regnat in unitate spiritus sancti deus per omnia secula seculorum. Amen.

Alia oratio.

DEus electorum fortitudo et humilium celsitudo qui in primordio per effusionem diluuij mundi crimina castigare uoluisti. et per columbam ramum oliue portantem pacem terris redditam demonstrasti. Iterumque sacerdotem aaron famulum tuum per unctionem olei sacerdotem sanxisti. et post ea per huius unguenti infusionem ad regendum populum israeliticum sacerdotes. reges. ac prophetas perfecisti. uultumque ecclesie in oleo ex|hylarandum per propheticam [fo. 54b famuli tui uocem dauid esse predixisti: ita quesumus omnipotens deus pater. ut per huius creature pinguedinem hunc seruum tuum sanctificare tua bene✠dictione digneris: eumque in similitudinem columbe pacem simplicitatis populo sibi commisso prestare. et exempla aaron in dei seruicio diligenter imitari. regnique fastigia in consilijs sciencie et equitate iudicij semper assequi. uultumque hylaritatis per hanc olei unctionem. tuamque benedicti✠onem. te adiuuante toti plebi paratum habere facias. Per dominum.

Alia oratio.

DEus dei filius dominus noster ihesus christus qui a patre oleo exultationis unctus est pre participibus suis. ipse per presentem sacri unguinis infusionem spiritus paracliti super caput tuum infundat bene✠dictionem eamdemque usque ad interiora cordis tui penetrare faciat. quatinus hoc uisibili et tracta|bili dono inuisibilia [fo. 55 percipere. et temporali regno iustis moderaminibus executo: eternaliter cum eo regnare merearis. Qui solus sine peccato rex regum uiuit et gloriatur cum deo patre. In unitate eiusdem spiritus sancti deus. Per.

Hijs dictis orationibus connectuntur ansule aperturarum uestimenti regis ab archiepiscopo. uel sacerdotibus uel dyaconibus propter unctionem.[1] *et tunc a camerario francie induitur tunica iacinctina. et desuper socco ita quod dexteram manum habet liberam in apertura socci. et super [sinistram] soccum eleuatum sicut eleuatur casula sacerdoti. Tunc ab archiepiscopo unguantur sibi manus de pre-*

[1] aeries, MS.

[2]—[2] Sic *for* manu uictoria *or* uictoriosa manu.

[1] In right margin a later hand has added :

Benedictio cuiuscunque regalis ornamenti.

DEus rex regum et dominus dominancium per quem reges regnant. et legum conditores iura, decernunt. dignare propicius bene✠dicere hoc regale ornamentum. et presta: ut famulus tuus rex noster qui illud portaturus est. ornamento bonorum morum et sanctarum actionum in conspectu tuo fulgeat. et post temporalem uitam eternam gloriam que tempus non habet sine fine possideat. Per christum.

dicto oleo celitus misso ut supra et dicat archiepiscopus.

UNgantur manus iste de oleo sanctificato. unde uncti fuerunt reges et prophete. et sicut unxit samuel dauid in regem. ut sis benedictus et constitutus rex in regno isto[1] quem† dominus deus tuus dedit tibi ad regendum ac gubernandum. Quod | ipse [fo. 55b prestare.

Deinde dicat archiepiscopus hanc orationem.

DEus qui es iustorum gloria et misericordia peccatorum qui misisti filium tuum preciosissimo sanguine suo genus humanum redimere qui conteris bella et pugnator es in te sperantium. et sub cuius arbitrio omnium regnorum continetur potestas. te humiliter deprecamur. ut presentem famulum tuum .N. in tua misericordia confidentem in presenti sede regali bene✠dicas. eique propitius adesse digneris: ut qui tua expetit protectione deffendi. omnibus hostibus sit[2] fortior. fac eum domine beatum esse. et uictorem de inimicis suis. Corona eum corona iusticie et pietatis. ut ex toto corde. et tota mente in te credens tibi deseruiat. sanctam ecclesiam tuam deffendat. et sublimet. populumque a te sibi commissum iuste regat. et nullis insidiantibus malis eum[3] in iniusticiam[4] conuertat. Accende domine cor | eius ad amorem gracie tue per [fo. 56 hoc unctionis oleum. unde unxisti sacerdotes. reges et prophetas. quatinus iusticiam diligens per tramitem similiter incedens iusticie. post peracta a te disposita. in regali excellencia annorum curricula peruenire ad eterna gaudia mereatur. Per eundem et c[a].

Facta autem manuum unctione iungat rex manus ante pectus. Post ea si uoluerit rex cirotecas subtiles induere sicut faciunt episcopi dum consecrantur. ob reuerenciam sancte unctionis ne manibus nudis aliquid tangant primo ab archiepiscopo benedicentur cyrotece in hec uerba sequentia.

Oratio.

OMnipotens creator qui homini ad ymaginem tuam creato manus digitis discretionis insignitas tanquam organum intelligentem† ad recte operandum dedisti. quas seruari mundas precepisti. ut in eis anima digna portaretur. et tua in eis digne contractarentur misteria. benedi✠cere et sancti✠ficare di|gneris hec manuum tegu- [fo. 56b menta. ut quicunque reges hijs cum humilitate manus suas uelare uoluerint. tam cordis quam operis mundiciam. tua misericordia subministret. Per christum.

Et aspergantur cyrotece aqua benedicta deinde imponuntur manibus regis per archiepiscopum dicentem.

CIrcunda domine manus huius famuli tui .N. mundicia noui hominis qui de celo descendit. ut quemadmodum iacob dilectus tuus pelliculis edorum opertis manibus paternam benedictionem oblato patri cibo potuque gratissimo impetrauit: sic et iste gracie tue benedicti✠onem impetrare mereatur: Per eundem dominum nostrum ihesum christum qui in similitudinem carnis peccati tibi obtulit semet ipsum. amen.

Vel si rex maluerit cyrotecas non habere tunc facta manuum unctione dictisque orationibus ad eam spectantibus episcopi assistentes[1] cum cotone manus regis abstergant. et mica panis uel cum sale fricent |deinde lauent sibi [fo. 57

[1] The words *super populum istum*, found elsewhere, have been omitted in MS. The omission may have been intentional, but in that case the relative pronoun *quem* should have been altered to *quod*. See Notes, *ad locum*.

[2] sis, MS.

[3] cum, MS.

[4] iniusticia, MS.

[1] absistentes, MS.

manus quibus lotis. et manibus etiam archiepiscopi. benedicat archiepiscopus anulum sic dicens. Oremus.

Oratio.

[1]DEus tocius creature principium et finis. creator et conseruator humani generis. dator gracie spiritualis. largitor eterne salutis. in quo clausa sunt omnia. tu domine tuam emitte benedicti✠onem super hunc anulum. ipsumque benedi✠cere et sancti✠ficare digneris. ut qui per eum famulo tuo honoris insignia concedis. uirtutum premia largiaris. quo discretionis habitum semper retineat. et uere fidei fulgore prefulgeat. sancte quoque trinitatis armatus munimine miles inexpugnabilis acies dyaboli constanter euincat et sibi ad ueram salutem mentis et corporis proficiat. Per christum.

[1] In right margin a later hand has added :

Benedictio anuli.

DEus celestium terrestriumque conditor creaturarum. atque humani generis benignissimus reparator. dator spiritualis gracie. omniumque benedictionum largitor. qui iusticiam tue legis in cordibus credencium digito tuo id est unigenito tuo scribis. cui[1] magi in egypto[2] resistere non ualentes continuabant dicentes. digitus dei est hic. Immitte spiritum sanctum tuum paraclitum de celis super hunc anulum arte fabrili decoratum. et sublimitatis tue potencia ita eum emundare digneris. ut[3] omni nequicia liuidi uenenosique serpentis procul expulsa. metallum a te bono conditore creatum. immune[4] a cunctis sordibus inimici maneat. Amen.

Alia oracio.

BEne✠dic domine et sancti✠fica anulum istum. et mitte super eum septiformem spiritum tuum. quo famulus tuus eo fruens. anulo fidei subarratus. uirtute altissimi sine peccato custodiatur. et omnes benedictiones que in scripturis diuinis reperiuntur super eum copiose descendant. ut quecunque sanctificauerit sanctificata permaneant. et quecunque benedixerit✠ spirituali benedictione benedicantur. Per.

[1] tui, MS.
[2] egypti, MS.
[3] ac, MS.
[4] munimine, MS.

Deinde datur ei ab archiepiscopo sceptrum in manu dextera. et uirga in sinistra. et in datione sceptri et uirge dicentur iste orationes. Sed notandum ante|quam dantur [fo. 57b *sceptrum et uirga. datur anulus. et in datione anuli dicitur hec oratio. Hic detur anulus et dicatur.*

ACcipe anulum signaculum uidelicet fidei sancte. soliditatem regni. augmentum potentie. Per quem[1] scias triumphali potentia hostes repellere. hereses destruere. subditos coadunare[2] et catholice fidei perseuerabilitati connecti.

Oratio post anulum.

DEus cuius est omnis potestas et dignitas da famulo tuo prosperum sue dignitatis effectum✠ in qua te remunerante permaneat. semperque [te] timeat. tibique iugiter placere contendat✠ Per dominum.

Dato anulo statim post detur sceptrum in manu dextera et dicatur hec oratio.

ACcipe sceptrum regie potestatis insigne uirgam scilicet regni. rectam uirgam uirtutis qua te ipsum bene regas. sanctam ecclesiam populumque uidelicet christianum tibi a deo commissum regia uirtute ab impro|bis deffendas. prauos corrigas. [fo. 58 rectos pacifices. et ut uiam rectam tenere possint tuo iuuamine dirigas. quatinus de temporali regno ad eternum regnum peruenias. ipso adiuuante cuius regnum et imperium sine fine permanet in secula seculorum.

Oratio post sceptrum datum.

OMnium domine fons bonorum. cunctorum deus institutor profectuum. tribue quesumus famulo tuo .N. adeptam bene regere digni|tatem. et a te [fo. 58b

[1] que, MS.
[2] coadunere, MS.

sibi prestitum honorem dignare corroborare. honorifica eum pre cunctis regibus terre. uberi eum benedictione locupleta. et in solio regni firma stabilitate consolida. uisita eum in sobole. presta ei prolixitatem uite. in diebus eius oriatur iusticia. ut cum iocunditate et leticia eterno glorietur in regno. Per dominum.

Post statim datur ei uirga in manu sinistra et dicitur.

ACcipe uirgam uirtutis atque equitatis qua[1] intelligas. mulcere pios et terrere reprobos. errantibus uiam doce. lapsisque manum porrige. disperdasque superbos. et releues humiles. ut aperiat tibi hostium ihesus christus dominus noster. qui de se ipso ait. Ego sum hostium per me si quis introierit saluabitur. et ipse qui est clauis dauid et sceptrum domus israel. qui aperit et nemo claudit. claudit et nemo aperit. Sit tibi adiutor qui eduxit uinctum de domo carceris sedentem in tenebris et umbra mortis ut in |omnibus sequi merearis eum de [fo. 59 quo propheta dauid cecinit. Sedes tua deus in seculum seculi. uirga equitatis uirga regni tui. et imiteris eum qui dixit. diligas iusticiam. et odio habeas iniquitatem propterea unxit te deus deus tuus oleo letitie. ad exemplum illius. quem ante secula unxerat pre participibus suis ihesum christum dominum nostrum.[2]

Post istam orationem conuocantur pares nomine suo a cancellario suo si presens est. Sin autem ab archiepiscopo primo laici. post ea clerici. quibus uocatis et circumstantibus archiepiscopus accipit de altari coronam regiam. et solus imponit eam capiti regis. Qua posita omnes pares tam clerici quam laici manum apponunt coronam et eam undique sustentant et soli pares. Tunc archiepiscopus dicit istam orationem antequam coronam situet in capite sed eam tenet satis alte ante caput regis.

[1] quia, MS.

[2] In right margin a later hand has added:

Benedictio corone.

DEus tuorum corona fidelium qui in capitibus eorum ponis coronam de lapide precioso. bene✠dic et sancti✠fica coronam istam. quatinus sicut ipsa diuersis preciosisque lapidibus adornatur. sic famula† tua† [te] largiente gracia repleatur. Per.

Oratio.

COronet te deus corona glorie atque iusticia honore et opere fortitudinis. ut| per officium nostre benedictionis [fo. 59b ✠ cum fide recta et multiplici bonorum operum fructu ad coronam peruenias regni perpetui ipso largiente cuius regnum et imperium permanet in secula seculorum.

Qua oratione dicta ponendo coronam in capite dicat archiepiscopus.

ACcipe coronam regni. in nomine pa✠tris et fi✠lii et spiri✠tus sancti ✠ ut spreto antiquo hoste. spretisque contagijs uiciorum omnium sic iusticiam. misericordiam| et [fo. 60 iudicium diligas. et ita iuste et misericorditer et pie uiuas: ut ab ipso domino nostro ihesu christo in consortio sanctorum eterni regni coronam percipias.

Accipe inquam coronam quam sanctitatis gloriam et honorem. et opus fortitudinis intelligas signare. et per hanc te participem ministerij nostri non ignores. ita ut sicut nos in interioribus pastores rectoresque animarum intelligimur. ita ut† contra omnes aduersitates ecclesie christi deffensor assistas. regnique tibi a deo dati. et per officium nostre bene✠dictionis inuice apostolorum. omniumque sanctorum regimini tuo commissi utilis executor. perspicuusque regnator semper appareas. ut inter gloriosos athletas. uirtutum gemmis ornatus. et premio sempiterne felicitatis coronatus. cum redemptore ac saluatore nostro christo. cuius nomen uicemque gestare crederis: sine fine glorieris: Qui uiuit et im-

perat deus cum deo patre in secula seculorum. | amen. [fo. 60b

Oratio post coronam.

DEus perpetuitatis dux uirtutum. cunctorum hostium uictor. benedic hunc famulum tuum tibi suum caput inclinantem. et prolixa sanitate. et prospera felicitate eum conserua. et ubicunque pro quibus auxilium tuum inuocauerit: cito assis et protegas ac deffendas. tribue ei quesumus domine diuicias glorie tue. comple in bonis desiderium eius. corona eum in miseratione. et misericordia. tibique deo pia deuotione iugiter famuletur. Per dominum.

Statim post istam orationem dicatur ista benedictio.

EXtendat omnipotens deus dexteram sue benedictionis. et circundet te muro felicitatis. ac custodia sue[1] protectionis sancte marie ac beati petri apostolorum principis. sanctique dyonisii: atque omnium sanctorum intercedentibus meritis. Amen.

Alia benedictio.

INdulgeat tibi dominus omnia peccata | que gessisti. et tribuat tibi [fo. 61 graciam et misericordiam quam humiliter ab eo deposcis. et liberet te ab aduersitatibus cunctis. et ab omnibus inimicorum omnium uisibilium et inuisibilium insidijs. Amen.

Alia benedictio.

ANgelos suos bonos qui te semper et ubique precedant comitentur[2] et subsequantur ad custodiam tui ponat. et a peccato siue gladio et ab omnium periculorum discrimine sua potencia liberet. Amen.

[1] tua, MS.

[2] cōmittentur, MS.

Alia benedictio.

INimicos tuos ad pacis. caritatisque benignitatem conuertat. et bonis omnibus te graciosum et amabilem faciat. pertinaces quoque in tui insectatione et odio confusione salutari induat. super te autem participatio. et sancti✠ficatio sempiterna floreat. Amen.

Alia benedictio.

UIctoriosum te atque triumphatorem de inuisibilibus atque uisibilibus hostibus semper efficiat. et sancti nominis sui timo|rem pariter et amorem continuum cordi [fo. 61b tuo infundat. et in fide recta ac bonis operibus perseuerabilem reddat. et pace in diebus tuis concessa. cum palma uictorie te ad perpetuum regnum perducat. Amen.

Alia benedictio.

ET qui te uoluit super populum suum constituere regem et in presenti seculo felicem eterne felicitatis tribuat esse consortem. Amen. Quod ipse prestare.

Alia benedictio dicenda super eum.

BEnedic domine hunc regem nostrum qui regna omnium regum a seculo moderaris. Amen.

Alia benedictio.

ET tali eum benedicti✠one glorifica ut dauidica teneat sublimitate sceptrum salutis et sanctifice propiciationis munere reperiatur locupletatus. Amen.

Alia benedictio.

DA ei tuo spiramine cum mansuetudine ita regere populum sicut salomonem fecisti regnum obtinere pacificum. | Amen. [fo. 62

Alia benedictio.

TIbi cum timore sit subditus tibique militet cum quiete. sit tuo clipeo protectus. cum proceribus et ubique gracia tua uictor existat. Amen.

Alia benedictio.

HOnorifica eum pre cunctis regibus gencium. felix populis dominetur. et feliciter eum nationes adornent. uiuat inter gentium nationes magnanimus.[1] Amen.

Alia benedictio.

SIt in iudicijs equitatis singularis. locupl[et]et eum tua prediues dextera. frugiferam obtineat[2] patriam. et eius liberis tribuas profutura. Amen.

Alia benedictio.

PResta ei prolixitatem uite per tempora. ut in diebus eius oriatur iusticia.[3] a te robustum teneat regiminis solium. et cum iocunditate et iudicia[4] eterno glorietur regno. Amen. Quod ipse prestare dignetur et c[a].

Alia oratio.

OMnipotens deus det tibi de rore celi et de pinguedine terre habundanciam | frumenti uini et olei et seruiant tibi [fo. 62b populi et adorent te tribus. esto dominus fratrum tuorum. et incuruentur ante te filij matris tue. et qui benedixerit tibi benedictionibus repleatur[5] et deus erit adiutor tuus.

Alia oratio.

OMnipotens benedicat tibi benedictionibus celi de super in montibus. et collibus benedictionibus abyssi iacentibus deorsum benedictionibus uberum et uuarum pomorumque. benedictiones patrum antiquorum abraham ysaac et iacob confortate sint super te. Per dominum.

Alia oratio.

BEnedic domine fortitudinem principis. et opera manuum illius suscipe et benedictione tua terra eius de pomis repleatur de fructu celi et rore atque abyssi subiacentis de fructu solis[1] et lune et de uertice antiquorum montium de pomis eternorum collium et de frugibus terre. et de plenitudine eius. benedictio illius qui apparuit in rubo veniat super | caput eius. et plena sit benedictio [fo. 63 domini in filijs eius. et tingat in oleo pedem suum. cornua rinoceruntis cornua illius in ipsis uentilabit gentes usque ad terminos terre. quia ascensor celi auxiliator suus in sempiternum fiat. Per dominum.

Deinde coronatus rex et† ducatur per manum ab archiepiscopo concomitantibus paribus tam prelatis quam laicis de altari per chorum usque ad solium iam ante preparatum. Et dum rex ad solium uenerit. archiepiscopus ipsum collocet in sede. Et hic regis status designatur et dicat archiepiscopus.

STa et retine a modo statum quem huc-[usque] paterna successione tenuisti hereditario iure tibi delegatum per auctoritatem dei omnipotentis et per presentem traditionem nostram. omnium scilicet episcoporum ceterorumque seruorum dei. Et quanto clerum propinquiorem sacris altaribus prospicis? tanto ei pociorem in locis congruentibus honorem impen|dere [fo. 63b memineris. quatinus mediator dei et hominum te mediatorem cleri et plebis *hic faciat eum sedere archiepiscopus tenendo eum per manum.* in hoc regni solio confirmet et in regno eterno secum regnare faciat. Ihesus

[1] magnanimes, MS.

[2] obtineant, MS.

[3] iusticiam, MS. (the *m* partly erased).

[4] *sic* probably for *leticia.* cf. col. 35. l. 7.

[5] *In left margin a later hand has added:* et qui maledixerit tibi maledictionibus repleatur.

[1] soli, MS.

christus dominus noster rex regum et dominus dominantium. Qui cum deo.

Secundum usum aliquorum. maxime secundum usum romanorum post intronizationem et non ante metropolitanus inchoat canonicis prosequentibus. Te deum laudamus. *Quo finito dicit super regem.*

℣. Firmetur manus tua et exaltetur dextera tua.

℟. Iusticia et iudicium preparatio sedis tue.

[℣.] Domine exaudi [orationem meam].

[℟.] Et clamor [meus ad te ueniat].

[℣.] Dominus uobiscum.

[℟.] Et cum spiritu tuo.

Oremus.

Oratio.

DEus qui uictrices moysi manus in oratione firmasti. qui quamuis etate latesceret[1] infatigabili sanctitate pugnabat. ut dum amalech iniquus uincitur. dum prophanus nationum populus subiugatur. exterminatis alienigenis hereditati tue possessio copiosa seruiret. opus manuum nostrarum | pia [fo. 64 nostre[2] orationis exauditione confirma. Habemus et nos apud te sancte pater dominum saluatorem. qui pro nobis manus suas tetendit[3] in cruce per quem eciam precamur altissime. ut eius potencia suffragante. uniuersorum hostium frangatur impietas. populusque tuus cessante formidine te solum timere condiscat.[4] Per eundem et c[a].

Hijs expletis archiepiscopus cum paribus coronam sustentantibus regem taliter insignitum et deductum in solium sibi preparatum sericis stratum et ornatum ubi collocabit[5] eum in sede | eminenti. vnde ab omnibus [fo. 64b *possit uideri. Quem in sede sua taliter residentem. mox archiepiscopus mittra deposita osculatur dicens.* Uiuat rex in eternum. *Et post eum episcopi et laici pares qui eius coronam sustentant. hoc idem dicentes. Hijs expletis manebit rex sedens in suo solio. donec regina fuerit consecrata. qua consecrata et ad suam sedem reducta. missa a cantore primo et succantore chorum seruantibus inchoetur. et suo ordine decantetur.*

Oratio pro rege.

QUesumus omnipotens deus ut famulus tuus rex noster. N. qui tua miseratione regni suscepit gubernacula. uirtutum eciam omnium percipiat incrementa. quibus decenter ornatus. et uitiorum monstra deuitare. et hostes superare. et ad te qui uia ueritas et uita es graciosus ualeat peruenire. Per dominum.

Secreta.

MUnera quaesumus domine oblata sanctifica. [1]et ut[1] nobis unigeniti tui corpus et sanguis fiant. et .N. regi nostro ad obtinendam anime corporisque salutem. et ad peragendum iniunctum | officium te [fo. 65 largiente usquequaque proficiant. Per.

Postcommunio.

HEc domine oratio salutaris famulum tuum .N. regem nostrum ab omnibus tueatur aduersis quatinus et ecclesiastice pacis obtineat tranquillitatem [et] post istius temporis decursum ad eternam perueniat hereditatem. Per dominum.

Quando legitur euuangelium rex et regina debent deponere coronas suas. Notandum quod lecto euuangelio maior inter archiepiscopos et episcopos accipit librum euuangelij. et deffert domino regi. ad deosculandum. et post ea regine. et post ea domino archiepiscopo missam celebranti. Post offertorium pares deducunt regem ad altare coronam eius sustinentes.

[1] *sic* probably for *lacesceret* = *lassesceret.*

[2] mater, MS.

[3] tetedit, MS.

[4] consistat, MS.

[5] collocauit, MS.

[1—1] *Read* ut et.

Rex autem debet offerre panem unum. Uinum in vrceo argenteo. Tresdecim bisantos aureos et regina similiter. In eundo autem et redeundo gladius nudus defertur coram eo. finita missa iterum pares adducunt regem coram altari. et communicat corpus et sanguinem domini⁊ de manu domini archiepiscopi missam celebrantis. Sed notandum est quod ille qui | dedit ei euuangelium [fo. 65b *ad deosculandum debet post* pax domini *accipere pacem ab archiepiscopo missam celebrante et defferre regi cum oris osculo. et regine in libro. et post eum omnes archiepiscopi et episcopi. unus post alium dant osculum pacis regi. in suo solio residenti. Missa finita deponit archiepiscopus coronam de capite regis. et expoliato rege de insignioribus uestimentis et alijs indutis iterum imponit capiti suo archiepiscopus aliam coronam minorem et sic uadit ad palatium nudo gladio precedente. Et sciendum quod eius camisia propter sanctam unctionem debet comburi.*

[1]*De ampulle reductione.*

Sciendum quod rex debet accipere de baronibus suis nobilioribus et forcioribus in die coronationis sue in aurora diei [*et*] *mittere apud sanctum remigium pro sancta ampulla. et illi debent iurare abbati et ecclesie quod dictam sanctam ampullam bona fide ducent et reducent ad sanctam ecclesiam beati remigij. Abbas autem hoc facto⁊ debet sanctam ampullam afferre sicut superius est notatum. Finita consecratione et missa. de|bent iterum* [fo. 66 *hiidem barones reducere sanctam ampullam usque ad sanctum remigium honorifice et secure. et eam restituere loco suo.*

[1] *In left margin :* De ampulle reduccione.

[ORDO AD REGINAM BENEDICENDAM.]

ORdo ad reginam benedicendam que debet consecrari statim post sanctam consecrationem regis. debet ei parari solium in modum solij regis. debet tamen aliquantulum minus esse. debet autem regina adduci a duobus episcopis in ecclesiam. et rex in suo solio sedere. in omnibus ornamentis suis regijs | [fo. 66b *sicuti in solio residebat post inunctionem et coronationem suam superius annotatam. Regina autem adducta in ecclesiam debet prosterni ante altare. et prostrata debet orare. qua eleuata ab oratione ab episcopis debet iterum caput inclinare et archiepiscopus hanc orationem dicere.*

Oratio.

ADesto domine supplicationibus nostris. et quod humilitatis nostre gerendum est mi[ni]sterio. tue uirtutis impleatur effectu. Per dominum.

Deinde dicat archiepiscopus hanc orationem.

OMnipotens eterne deus. fons et origo totius bonitatis. qui feminei sexus fragilitatem nequaquam reprobando aduersaris. sed dignanter comprobando pocius eligis. Et qui infirma mundi eligendo forcia queque confundere decreuisti⁊ quique etiam glorie uirtutisque tue triumphum in manu iudich† femine. olim iudaice plebi de hoste seuissimo designare uoluisti⁊ respice quesumus ad preces humilitatis nostre. Et super hanc famulam tuam |.N. quam supplici [fo. 67 deuotione in reginam eligimus benedicti✠onum tuarum dona multiplica. eamque dextera tue potencie semper et ubique circunda [1]sitque umbone[1] muniminis tui undique firmiter

[1—1] et bone, MS. A red line has erased *et.*

protecta. quatinus uisibilis seu inuisibilis hostis nequicias triumphaliter expugnare ualeat. Et una cum sarra. atque rebecca. lya. et rachel. beatis reuerendisque feminabus fructu uteri sui fecundari seu gratulari mereatur. ad totius decorem regni. statumque sancte dei ecclesie regendum. necnon protegendum. Per christum dominum nostrum. Qui ex intemerato beate marie uirginis aluo nasci. uisitare ac renouare dignatus est mundum. Qui tecum uiuit et c[a].

Alia oratio.

DEus qui solus habes immortalitatem. lucemque inhabitas inaccessibilem. cuius prouidencia in sui disposicione non fallitur. qui fecisti que futura sunt. et uocas ea que non sunt. tanquam ea que | sunt. qui superbos equo modera- [fo. 67b mine de principatu deicis. atque humiles in sublime dignanter prouehis. Ineffabilem misericordiam tuam supplices exoramus. ut sicut hester reginam israelis causa salutis de captiuitatis sue compede solutam ad regis assueri thalamum. regnique sui consortium transire fecisti. Ita hanc famulam tuam .N. humilitatis nostre benedicti✠one christiane plebis gracia salutis ad dignam. sublimemque copulam regis nostri misericorditer transire concedas. Et ut in regalis federe coniugij semper manens pudica. proximam uirginitati[1] palmam continere queat: tibique deo uiuo et uero in omnibus et super omnia iugiter placere desideret. Et te inspirante que tibi placita sunt toto corde perficiat. Per dominum nostrum et c[a].

Alia oratio.

OMnipotens sempiterne deus hanc famulam tuam celesti bene✠dictione sancti✠fica et quam in adiutorio regni reginam elig|imus. tua ubique sapientia doceat [fo. 68 atque confortet. et ecclesia tua fidelem famulam semper agnoscat. Per christum dominum nostrum.

Notandum quod tunica regine. et camisia debent esse aperte usque ad corrigiam. et dominus archiepiscopus debet inungere eam oleo sancto in capite et in pectore. et dicere dum inungit in qualibet unctione.

In nomine pa✠tris et fi✠lii et spiri✠tus sancti prosit tibi hec unctio olei in honorem et confirmationem eternam.[1]

Facta unctione dicat archiepiscopus o[rationem.]

SPiritus sancti gracia humilitatis nostre officio in te copiosa descendat ut sicut manibus nostris indignis oleo materiali oblita pinguescis exterius: ita eius inuisibili unguine delibuta impinguari merearis[2] interius[3] eius spirituali unctione perfectissime semper imbuta. et illicita declinare tota mente. et spernere[4] discas seu ualeas. et utilia anime tue iugiter cogitare. optare. atque operari queas.

Alia oratio.

DEus pater eterne glorie sit tibi adiu|tor. Et omnipotens bene✠dicat [fo. 68b tibi. preces tuas exaudiat. uitam tuam longitudinem† dierum adimpleat. bene✠dictionem tuam iugiter confirmet. te cum omni populo in eternum conseruet. inimicos tuos confusione induat. et super te christi sanctificatio. ac huius olei infusio floreat. ut qui tibi in terris tribuit benedictionem. ipse in celis conferat meritum angelorum. Benedi✠cat te et custodiat in uitam eternam: ihesus christus dominus noster. Qui uiuit.

[1] uirginitatis, MS.

[1] *A later hand has added in right margin:* in secula seculorum. Amen.

[2] mereari, MS.

[3] in terris, MS.

[4] sperne, MS.

Tunc debet ab archiepiscopo anulus immitti digito et dicere.

ACcipe anulum fidei signaculum sancte trinitatis quo possis omnes hereticas prauitates deuitare. et barbaras gentes uirtute tibi prestita ad agnitionem ueritatis aduocare.

Sequitur oratio.

Dominus uobiscum. Oremus.

DEus cuius est omnis potestas et dignitas da famule tue signo tue fidei prosperum sue dignitatis effectum in qua tibi semper firma maneat tibique iugiter placere contendat. Per dominum. [fo. 69

Post istam orationem datur ab archiepiscopo sceptrum modicum alterius modi quam sceptrum regium et uirga consimilis uirge regie. Et in tradendo dicat archiepiscopus.

ACcipe uirgam uirtutis et equitatis. et esto pauperibus misericors et affabilis. uiduis. pupillis. et orphanis diligentissimam curam exhibeas. ut omnipotens deus augeat tibi graciam suam. Qui uiuit et regnat.

Sequitur post dationem sceptri et uirge hec oratio.

OMnipotens sempiterne deus affluentem spiritum tue benedictionis super famulam tuam nobis orantibus propiciatus infunde. ut que per manus nostre impositionem hodie regina instituitur. sanctificatione tua digna et electa permaneat. ut nunquam postmodum de tua gracia separetur indigna. Per dominum.

Tunc debet ei imponi a solo archiepiscopo corona in capite ipsius quam impositam sustentare debent undique barones. archiepiscopus autem debet dicere in impositione orationem.

ACcipe coronam glorie et regalis excellentie. honorem iocunditatis. ut splendida fulgeas. et eterna exultatione coroneris. Ut scias te esse consortem regni. populoque dei semper prospere consulas. et quanto plus exaltaris. tanto amplius humilitatem diligas atque custodias. Unde sicut exterius auro et gemmis redimita enites[1]. ita et interius auro sapientie uirtutumque gemmis decorari contendas. quatinus post occasum huius seculi cum prudentibus uirginibus sponso perhenni domino nostro ihesu christo digne et laudabiliter occurrens regiam celestis aule merearis ingredi ianuam. Auxiliante domino nostro.[2] [fo. 69b

Post impositam coronam dicat archiepiscopus.

OMnium domine fons bonorum et cunctorum dator prouectuum tribue famule tue .N. adeptam bene regere dignitatem. et a te sibi prestitam in ea bonis operibus corrobora gloriam. Per dominum.

DOmine sancte pater omnipotens eterne deus. honorum[3] cunctorum auctor ac distributor. benedictionumque omnium largus infusor. Tribue super hanc famulam tuam bene✠dictionis gracie tue copiam. et quam humana sibi electio preesse gaudet. tue[4] superne electionis ac bene✠dictionis infusio accumulet. Concede ei domine auctoritatem regiminis. consilij magnitudinem. sapientie. prudencie et intellectus habundantiam. religionis ac pietatis custodiam. quatinus mereatur bene✠dici et augmentari in nomine ut sara. uisitari et fecundari ut rebecca. contra omnium muniri monstra uiciorum ut iudich†. In regni regimine eligi ut hester. Ut quam humana nititur fragilitas bene✠dicere celestis potius intimi roris et sacri olei repleat infusio. Et que a nobis coronatur et bene✠dicitur in reginam a te mereatur obtinere in premio [fo. 70

[1] euites, MS.

[2] *A later hand has added in left margin :* ihesu christo. Qui cum patre et spiritu sancto uiuit. et regnat. per infinita secula seculorum. Amen.

[3] honoris, MS.

[4] tua, MS.

eternitatis| perpetue. Et sicut ab [fo. 70b hominibus sublimatur in nomine. ita a te sublimetur fide et operatione. Illo etiam sapientie tue eam[1] rore perfunde. quem beatus dauid in repromissione. et filius eius salomon percepit in locupletatione. Sis ei domine contra cunctorum ictus inimicorum lorica. in aduersis galea. in prosperis sapiencia. in protectione clipeus sempiternus. Sequatur pacem. diligat caritatem. abstineat se ab omni impietate. loquatur iusticiam. custodiat ueritatem. Sit cultrix iusticie et pietatis. amatrix religionis. Uigeatque presenti bene✠dictione in hoc euo annis plurimis. et in sempiterno sine fine eternis. Prestante domino nostro ihesu christo. qui cum patre et spiritu sancto uiuit et regnat deus. Per omnia secula seculorum. Amen.

Post istam orationem barones qui coronam eius sustentant deducunt eam ad solium ubi in sede parata collocatur cir|cumstan- [fo. 71. *tibus eam baronibus et matronis nobilioribus.*

In[2] *oblatione. in pace ferenda. in communione. penitus est ordo regis superius annotatus obseruandus.*

Notandum quod antequam archiepiscopus dicat. Pax domini et c[a]. *debet dicere hanc benedictionem super regem et populum. sic.*

BEnedicat tibi dominus custodiatque te. et sicut uoluit te super populum suum constituere regem. ita[3] in presenti seculo felicem et eterne felicitatis tribuat esse consortem. Amen.

Alia benedictio.

CLerum ac populum quem sua uoluit opitulatione [et] tua sanctione congregari sua[4] dispensatione. et tua administratione. per diuturna tempora faciat feliciter gubernari. Amen.

Alia benedictio.

QUatinus diuinis monitis parentes aduersitatibus omnibus carentes bonis omnibus exuberantes. tuo ministerio fideli amore obsequentes. et in presenti seculo |pacis tranquillitate fruantur. et tecum [fo. 71b eternorum ciuium consortio potiri mereantur Amen. Quod ipse prestare dignetur cuius regnum et imperium sine fine permanet in secula seculorum. Amen. Et bene✠dictio dei omnipotentis. pa✠tris et fi✠lij et spiritus ✠ sancti super uos descendat et maneat semper. Amen.

Explicit ordo et officium de consecratione regis et regine.

Benedictio uexilli.

INclina domine aurem tuam ad preces nostre humilitatis. et per interuentum beati michaelis archangeli tui omniumque celestium uirtutum. sed et beatorum martyrum dyonisij. rustici et eleutherij. omniumque sanctorum tuorum. presta nobis auxilium dextere tue. ut sicut benedixisti abraham aduersus quinque reges triumphantem. atque dauid regem in tui nominis laude triumphales congressus exercentem: ita benedicere et sanctificare digneris hoc uexillum quod ob deffensionem regni. et sancte ecclesie contra hostilem rabiem defertur. quatinus in nomine tuo fideles et| defensores populi dei [fo. 72 illud consequentes per uirtutem sancte crucis triumphum et uictoriam se ex hostibus acquisisse letentur. Qui cum patre et c[a].

[1] cū, MS. [2] in, MS.

[3] After *ita*, the scribe in error has written *quod*, which has been erased by a red line.

[4] Over an erasure.

[LITANIA.[1]]

KYrieleyson.
Christeleyson.
Kyrieleyson.
Christe audi nos.
Sancta maria ora pro nobis.
Sancte michael ora
Sancte gabriel ora
Sancte raphael ora
Sancte chorus angelorum ora
Sancte iohannes baptista ora
Sancte petre ora
Sancte petre ora
Sancte paule ora
Sancte andrea ora
Sancte iacobe ora
Sancte iohannes ora
Sancta thoma ora
Sancte philippe ora
Sancte iacobe ora
Sancte bartholome† ora
Sancte mathee ora
Sancte symon ora
Sancte thadee ora
Sancte mathia ora
Sancte barnaba ora
Sancte chorus apostolorum ora
Sancte stephane ora
Sancte clemens ora
|Sancte calixte ora [fo. 72b
Sancte marcelle ora
Sancte nichasi cum socijs suis† ora
Sancte laurenti ora
Sancte dyonisij cum socijs suis† ora
Sancte mauricij cum socijs suis† ora
Sancte geruasi ora
Sancte prothasi ora
Sancte tymothee ora
Sancte apollinaris ora
Sancte chorus martyrum ora

[1] *Vide supra*, col. 25.

Sancte siluester ora
Sancte remigi ora
Bis et alciori uoce cantetur.
Sancte augustine ora
Sancte ieronime ora
Sancte ambrosi ora
Sancte gregori ora
Sancte syxte ora
Sancte sinici ora
Sancte rigoberte ora
Sancte martine ora
Sancte maurili ora
Sancte nicolae ora
Sancte chorus confessorum ora
Sancta maria magdalena ora
Sancta maria egypciaca ora
Sancta felicitas ora
Sancta perpetua ora
Sancta agatha ora
Sancta agnes ora
Sancta cecilia ora
Sancta eutropia ora
Sancta genouefa ora
Sancta columba ora
|Sancta scolastica ora [fo. 73
Sancta petronilla ora
Sancta katherina ora
Sancte chorus uirginum ora pro nobis
Omnes sancti orate pro [nobis]
Propitius esto parce nobis domine
Propitius esto libera nos domine
Ab insidijs dyaboli l'
A dampnatione perpetua l'
Per misterium sancte incarnationis tue l'
Per passionem et crucem tuam l'
Per graciam sancti spiritus paracliti l'
In die iudicij l'
Peccatores te rogamus audi nos
Ut pacem nobis dones tz
Ut misericordia et pietas tua nos custodiat tz
Ut graciam sancti spiritus cordibus nostris clementer infundere digneris tz
Ut ecclesiam tuam regere et deffendere digneris tz

Ut dompnum apostolicum et omnes gradus ecclesie in sancta religione conseruare digneris tꝛ

Ut archiepiscopum nostrum .N. cum omni grege sibi commisso in tuo sancto seruicio confortare et conseruare di|gneris [fo. 73b tꝛ *Et dicitur bis.*

Ut obsequium seruitutis nostre racionabile facias tꝛ

Tunc archiepiscopus ab accubitu surgens. et ad regem consecrandum se uoluens baculum pastoralem cum sinistra tenens dicat hos uersus choro post eum quemlibet integre rep[et]ente.

Ut hunc presentem famulum tuum .N. in regem coronandum bene✠dicere digneris te rogamus audi nos.

Secundo dicit.

Bene✠dicere et sub[✠]limare digneris tꝛ

Tercio dicit.

Bene✠dicere sub✠limare et conse✠crare digneris tꝛ

Quo dicto et a choro responso redit ad accubitum. episcopis resumentibus et prosequentibus letaniam.

Ut regibus et principibus christianis pacem et concordiam donare digneris tꝛ

Ut cunctum populum christianum precioso sanguine tuo redemptum conseruare digneris tꝛ

Ut cunctis fidelibus defunctis requiem eternam donare digneris tꝛ

Ut nos exaudire di|gneris tꝛ [fo. 74

Fili dei tꝛ

Agnus dei qui tollis peccata mundi: parce nobis domine

Agnus dei qui tollis peccata mundi exaudi nos domine

Agnus dei qui tollis peccata mundi miserere nobis

Christe audi nos

Kyrieleyson

Christeleyson

Kyrieleyson

Letania finita metropolitanus surgens. rege et episcopis prostratis manentibus annunciat.

Pater noster. Et ne nos.

[℣.] Saluum fac seruum tuum.

[℟.] Deus meus sperantem in te.

[℣.] Esto ei domine turris fortitudinis.

[℟.] A facie inimici.

[℣.] Nihil proficiat inimicus in eo.

[℟.] Et filius iniquitatis non apponat nocere ei.

[℣.] Domine exaudi [orationem meam].

[℟.] Et clamor [meus ad te ueniat].

[℣.] Dominus uobiscum.

[℟.] Et cum spiritu tuo. Oremus.

Oratio.

PRetende quesumus domine huic famulo tuo. N. dexteram celestis auxilij. ut te toto corde perquirat et que digne postulat assequi mereatur. Per dominum.

℟. Amen.

|*Alia Oratio.* [fo. 74b

ACtiones nostras quesumus domine aspirando preueni et adiuuando prosequere ut cuncta nostra operatio et oratio a te semper incipiat. et per te cepta finiatur. Per dominum.

Celiure. du. sacre. dez Rois. de france/ est a nous Charles. le. v^e^. de. Notre nom. Roy. de. france. et le. fimes. Coriger. ordener. Escrire. et. istorier. lan. m.ccc.lx.v.

Charles.

[A later hand has added the following oath.]

Cest le serment que fait le cheualier a qui le Roy baille a porter loriflambe.

Vous Jurez et promettez Sur le precieux Corps ihūcrist sacre cy present. et sur le corps de monseigneur saint denys et ses compagnons qui cy sont que vous loyaulment en vostre personne tendrez et gouuernerez loriflambe du Roy monseigneur qui cy est/ a lonneur et profit del ui et de son Royaume/ et pour doubte de mort ne dautre auenture qui puisse auenir ne la delairez/ Et ferez par tout vostre deuoir comme bon et loyal cheualier doit faire enuers son souuerain et droiturier seigneur.

[LES SERMENTS DES PAIRS, DES BARONS, &c.]

|*Cest le serement des pers de france.* [fo. 75

UOus iurez par vostre foy et serement et sur les saintes euuangiles. que vous serez bon/ loyal/ feal et obeissant au Roy de france notreseigneur qui cy est. et a ses hoirs et successeurs. Son corps/ ses membres/ son heritage. les droiz et noblesces de la coronne de france et de sa souuerainete garderez et deffendrez enuers touz et contre touz qui peuent viure ne mourir. Et loial et bon conseil li donrez toutes foiz quil vous en requerra. Et tendrez secret son conseil. et toutes choses qui sont a tenir secretes pour le bien de lui et de son Royaume.

Et quant les hommages se font au Roy. celui qui fait hommage doit estre sanz chapperon. ses mains iointes entre celles du Roy. et le chambellenc li doit deuiser lommage ainsi comme il sensuit.

UOus deuenez homme lige du Roy de france notreseigneur qui cy est. Et li promettez a porter foy. loyaute. et obeissance enuers et contre tous| ceulz qui [fo. 75b peuent viure et mourir.

Et celui qui fait lommage doit dire. Uoire. Je le promet ainsi.

Et quant les prelaz font serement de feaulte ilz doiuent auoir lestolle au col. la main senestre sur le piz. et la destre sur le missel. et le chambellenc leur doit deuiser.

UOus iurez sur les saintes euuangiles et par vos ordres. que vous serez feaulz et loyaulz au Roy de france nostreseigneur qui cy est. et a ses successeurs Roys de france. Son honneur. son estat. son corps. ses membres/ et son heritage vous li garderez contre toutes personnes qui peuent viure et mourir. Se conseil vous demande/ bon et loyal vous li donrez. Et se le sien vous dit. vous li† celerez. Et ainsi vous le iurez.

Et puis doit baisier le liure.

Cest le serement qui fait le cheualier a qui le Roy baille a porter loriflambe.

UOus Jurez et promettez sur le precieux corps ihūcrist sacre cy present. et sur le |corps de monseigneur saint denis et [fo. 76 ses compagnons qui cy sont. que vous loialment en vostre personne tendrez et gouuernerez loriflambe du Roy monseigneur qui cy est. a lonneur et profit de lui et de son Royaume. Et pour doubte de mort ne dautre auenture qui puisse auenir ne la delairez. Et ferez par tout vostre deuoir comme bon et loyal cheualier doit faire enuers son souuerain et droiturier seigneur.

Cest le serement que ont fait les barons de Guyenne qui sont venuz en lobeissance du Roy.

JE guillaume sire de mareul bien instruiz et acertenez et enfourmez que moy/ mes forteresses/ terres/ hommes/ et subgiez/ que iay et tieng en la duchie de guyenne. sui et sont en la subiection/ressort/et souuerainete de mon tres redoubte et souuerain seigneur/ monseigneur Charles par la grace de dieu a present Roy de france. et de ses successeurs Roys de france. de mon bon gre et volente sans contrainte/ ay iure et promis/ Jure| [fo. 76b et promet pour moy et mes successeurs/

par la foy de mon corps et sur les saintes euuangiles de dieu qui cy sont escriptes/ par moy corporelment touchees. que ie seray feal/ et loyal/ et vrai subiect/ et obeissant a tousiours/ a mon dit tres redoubte seigneur et a ses successeurs Roys de france. Et ses souuerainetez et ressors/ et touz ses autres droiz Royaulz li garderay et li aideray a tenir et garder de tout mon pouoir. enuers et contre le Roy dangleterre/ses enfans ou alliez. et contre toutes autres personnes qui peuent viure et mourir. Son bien son honneur et son estat li garderay. Et se ie say que son dommage ou deshonneur li doie aduenir/ ou estre pourchacie par quelque maniere ou personne que ce soit. ie li destourberay a mon pouoir. et le plus tost que ie pourray bonnement len aduiseray. A ses ennemis presens et auenir. aide/ conseil/ ou confort aucun/ en appert ou en repost ne donray. aincois les tendray pour mes ennemis et les |guerroieray et dommageray de tout [fo 77 mon pouoir. Et ou cas que feray/ consentiroie/ ou soufferroie estre fait le contraire. la ou ie pourroie empescher. Je vueil estre tenuz et reprouuez comme faulx/ desloyaulx/ et pariures cheualiers en toutes places. et auoir et souffrir touz reproches/ blasmes/ et diffames/ que pariures/ faulz/ et desloyaulz cheualiers/ doit et puet auoir et soustenir. En temoing de ce. et c[a].

Cest le seremeut que font au Roy les cheualiers et autres qui viennent de nouuel en son obeissance.

UOus Jurez sur les saintes euuangiles de dieu/ et en la remembrance de sa passion que vous veez ci figuree/ et sur la vraie croix. que vous estes et serez au Roy de france Charles nostreseigneur qui cy est present/ et a son ainsne filz/ et a leurs successeurs/ bon/ vray/ et loial subiect et obeissant. Garderez leur vie/ leur estat et honneur a tousiours tant comme vous viurez. contre toute personne qui puisse viure ne morir. |Et en especial [fo. 77b contre le Roy dangleterre qui est a present. ou ceulz qui seront ennemis du Roy et du Royaume de france. et contre touz leurs autres ennemis quelconques. Ne a yceulz ne donnerez conseil. confort. ne aide. en couuert ne appert. Mais leur porterez tout le grief et dommage que vous pourrez sans aucune faintise ou dissimulacion. Et se vous sauez aucune chose qui soit au dommage du Roy notreseigneur. de son ainsne filz. ne de leurs successeurs du royaume de france. et de leurs autres terres et seigneuries. ou daucuns de leurs amis/ alliez/ et bien vueillans. vous les en aduiserez sans delay. et si tost quil sera venu a votre cognoissance. Et ainsi vous le iurez. et de ce serement baillerez au Roy vos lettres patentes seellees de vostre seel.

Le serement des officiers ou fait des monnoies.

UOus Jurez sur les saintes euuangiles de dieu/ que vous seruirez le Roy bien et loyalment en loffice des monnoies ou vous |estes commis de par lui et pour [fo. 78 lui. et en toutes autres manieres que vous saurez et pourrez. Et garderez ses commandemens et ordenances a son profit a vostre pouoir. sans les enfraindre. et sans prendre ne faire prendre par vous ne par nul autre. dons. presens. ne autres bienfaiz. ou seruices de personnes quelzconques. Mais du vostre et de vos gages vous viurez. Et se il aduenoit que le Roy oultre vos gages vous feist aucun don. dycellui ne vous payerez sans lettre patente du Roy signee de son signet ordene ad ce. Ne ne payerez aucun assigne sur vous pour quelconques amour ou faueur que vous aiez a lui. se il na lettres du Roy passees et signees/ comme en son ordenance est contenu. Et continuelment et diligemment sans prendre ne accepter seruices de quelzconques autres personnes.

sans congie ou licence du Roy. Et ferez vostre pouoir et diligence de releuer et mettre en bon estat le demaine du Roy en ce qui |vous sera commis. [fo. 78b

Cest le serement que le Roy des heraulx de france doit faire.

PRemierement il iure que bien et loyalment il seruira le Roy et la coronne de france. et enquerra le mieulz et plus diligemment quil pourra lestat des ennemis du Royaume. et tout ce quil en pourra sauoir loialment et en bonne foy il en aduisera le Roy. et de tout ce quil pourra oir es estranges pays ou il ira qui puist estre au dommage ou peril du Roy. il len aduisera. Item des pris darmes de quelque fait que ce soit il fera ueritables rappors. et ne touldra ne appeticera le bien fait dautrui. ne nacroistra par dons. par bien fait. ne par faueur.

A leuesque.

UOus Jurez en lame de vous et sur vos ordres. sur les saintes euuangiles de dieu. et sur la vraie croix qui ci est. que vous serez feal et loyal du Roy de france nostre-seigneur. vostre seigneur naturel qui cy est. et a ses heretiers |et successeurs Roys [fo. 79 de france. et pourchacerez leur honneur et profit. et eschiuerez leur dommage ou vous le saurez. Et monseigneur Charles de nauarre qui cy est neueu du Roy nostre dit seigneur. introduirez et conseillerez a amer obeir et seruir en touz cas le Roy nostre dit seigneur. et ses diz successeurs. contre toutes personnes qui peuent viure et mourir. et a tenir. garder. et gouuerner en leur vraie obeissance les forteresses et terres que le Roy de nauarre son pere occupe ou Royaume de france. Et le dit Roy de nauarre ne ses obeissans ne conseillerez aiderez ou conforterez dores en avant en aucune maniere.

Aus capitaines.

UOus Jurez sur la vraie croix et sur les saintes euuangiles de dieu. en lame de vous et sur le sauuement dicelle. par la foy de vostre corps en la main du Roy nostre-seigneur. et sur toute lonneur et estat de vostre personne. que vous estes. serez. et vous tendrez tant comme vous |aurez [fo. 79b vostre vie naturelle ou corps. sans varier pour doubte de mort ne autrement. bon feal et loyal subiect et vray obeissant du Roy de france Charles nostreseigneur souuerain naturel et le vostre. qui cy est present. et a ses heritiers et successeurs Roys de france. et serez de sa part et pour lui et ses diz heritiers et successeurs. contre le Roy de navarre. et contre toutes personnes qui peuent viure et mourir. Et le chastel de [1]qui a present vous est baillie en garde. et autres chasteaux et forteresses se ou temps auenir aucunes vous en estoient baillees par le Roy nostre dit seigneur. ou de par lui. ou par monseigneur Charles de nauarre son neueu qui cy est. vous tendrez et garderez loialment en la vraie obeissance du Roy nostre dit seigneur. et de ses successeurs Roys de france. et a lonneur et profit du dit monseigneur Charles. Et ny recepterez ou conforterez par yceulz chasteaux et forteresses. ne souffrerez estre confortez /aucun en|nemi ou mal vueillant du Roy [fo. 80 nostre dit seigneur. ne de son Royaume. ne le dit Roy de nauarre ne autre depar lui. Et les rendrez quant requis en serez au Roy nostre dit seigneur et a ses successeurs comme a seigneur souuerain. ou au dit messire Charles par lordenance du Roy nostre dit seigneur. et non a autre. Et le dit Roy de nauarre ne conseillerez. aiderez. ou conforterez encontre le Roy nostre dit seigneur et ses successeurs. ne contre le dit messire Charles et les siens en aucune maniere.

[1] Space left blank in MS. for insertion of the name.

[The original manuscript ends here, but a fifteenth century hand has added the following form of allegiance to the King of England.]

Je serra foial[1] et loial et foy[2] et loiaulte porterra a nostre seigneur le Roy et a ses heires Royes Dangliterre de vie et de membre et de terrene honnour a viure et morir contre toutz gentz et diligement serra entendant au besoignes nostre seigneur le Roy selonc mon pouoir et scien et le conseil nostre seigneur le Roy celerra et loiaulment counserra et ferray les seruicez duez dez temporalteez de ma Eueschee de les queux Je claime tenir de nostre dit seigneur le Roy et les queux il me veut et a luy et a sez commaundementes en quantque a moy attient pour mez temporalteez serra obeissant. Si dieu me aide et sez seintez.

[1] soial, MS. [2] soy, MS.

NOTES.

LORDENANCE A ENOINDRE ET A CORONNER LE ROY.

Col. 5. The *Ordinance* prefixed to the Latin Coronation service is nearly the same as that printed by Godefroy (*Le Ceremonial François*, pp. 26–30), and assigned by him to the time of Louis IX. (1226–1270). He states that it is prefixed to a manuscript life of that king, and adds that the original was in the libraries of Messieurs du Puy and Petau. Unfortunately Godefroy has not followed the spelling of his original, and therefore it would be useless to give a full collation of his text. The variations which are of importance are few in number. Another text of the *Ordinance* is printed in *Archives Administratives de la Ville de Reims*, i. 528, to which occasional reference will be made.

The *Ordinance* as found in the Coronation Book of Charles V. bears internal evidence that it was transcribed from an older form probably written in the thirteenth century. The document appears at first sight to be corrupt in its spelling, but most of the irregularities may be explained by the supposition that the scribe had before him an exemplar of the thirteenth century which he was instructed to transcribe *literatim*, but that he has often unconsciously written the more familiar forms of spelling which prevailed in his own day. In order to understand this, we must recall the change which took place in the inflexions of French nouns between the thirteenth and the fourteenth centuries.[1] For our present purpose it will be sufficient to consider the declensions of masculine substantives. In the thirteenth century the two words *roy* and *arceuesques*, so often occurring in the Ordinance, took the forms :

Nom. Sing.	li roys	li arceuesques
Acc. Sing.	le roy	le arceuesque
Nom. Plur.	li roy	li arceuesque
Acc. Plur.	les roys	les arceuesques.

Before the end of the fourteenth century the oblique case had ousted the subject case, and the French language thereby lost the declension of its substantives. There remained only one case *roy* for the singular, and one case *roys* for the plural.

Now on looking at the Ordinance, and taking the first mention of the king in the subject case, we find in l. 8 *li roys vient*, which is correct thirteenth-century French, but four lines lower down we have *le Roy doit estre* where the scribe has written the fourteenth-century spelling of his own day. In the whole Ordinance *li roys* occurs some six times as a nominative singular, whilst *le roy* used for that case is found five times. So also the old spelling *li arceuesques*, as a nominative singular, occurs no less than sixteen times, but the scribe has written in four cases *larceuesque*.

In the oaths to be taken by the Peers and others, which are given at the end of the Coronation Book, there is but little trace of the older forms, for they are written with the usual spelling of the fourteenth century.

We have seen that the language of the Ordinance contains many archaic forms, and it will further be noticed that the ceremonies of this Ordinance are of somewhat simpler character than those of the Latin Ordo which follows. In the former there is no mention made of fetching the king from his chamber by the bishops of Laon and Beauvais, and the form of the king's oath (col. 12) has not the additions which are found in the corresponding form of Charles V. (col. 19). In the Ordinance there is no mention of the anointing of the king's hands, nor of the blessing and giving of the ring, but the latter omission may be accidental, for the ring is given in the much older form of Ratoldus (Martene, Ordo V. ii. p. 217).

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[1] See Brachet, *Grammaire Historique de la Langue Française*, 10me ed., pp. 146–162 ; and *Historical Grammar of the French Language*, from the French of Auguste Brachet, re-written and enlarged by Paget Toynbee, Oxford 1896, pp. 165–183.

Col. 5, l. 4. *vn eschaufaut.* In some descriptions of English coronations, the corresponding word "scaffold" is used for the platform or dais on which the king was crowned and enthroned[1] (*e.g.*, in that of Henry VI. quoted by Taylor, *Glory of Regality*, p. 263). But the old English formularies generally use the word *pulpitum* (*Liber Regalis*) or *pulpit* (Device for the Coronation of King Henry VII., *Rutland Papers*, Camden Society, 1842, p. 12). In modern times the word "theatre" has been adopted in the English formularies.

Col. 5, l. 20. *soroison*=sa oroison, or son oraison, as it would be written in modern French in defiance of gender. Cf. col. 7, l. 39 *sespee*=sa espee (son épée).

Col. 5, l. 22. *les gardes le roy*=les gardes du roy. This omission of the preposition is not uncommon in old French. Cf. "la coronne le roy" (col. 7, l. 39), "le main larceuesque" (col. 8, l. 34), "la verge le roy" (col. 10, l. 32).

Col. 5, l. 24. *ens* = céans (intus). Godefroy reads *eux*.

Col. 5, l. 25. *o* = avec. Cf. "o lez croiz" (col. 6, l. 18).

Col. 6, l. 16. *desauenamment* (des-avenant-ment) = inconveniently. The word is omitted by Godefroy.

Col. 6, l. 23. and col. 7, l. 11. *leglise saint denis.* The church of the Canons of St. Denys at Rheims was close to the cathedral church. Their constitutions have been printed by Martene. (*De Antiquis Ecclesiæ Ritibus*, iv. pp. 297–302.)

Col. 7, l. 12. *la chapele saint nicolas.* This chapel was in the Hôtel Dieu, as we learn from the descriptions of the coronations of Francis I. (Godefroy, p. 247) and of other kings.

Col. 7, l. 15. *avecques les dyacres et avecques les souzdyacres.* The text printed by Godefroy (p. 27) reads, "Evesques seront les Diacres et Evesques les Sousdiacres." It is possible that this may be the true reading.

In the detailed account of coronation of Charles VIII. in 1484 (Godefroy, p. 184), it is expressly stated that the offices of deacon and sub-deacon at the Coronation Mass were to be filled by two bishops. On that occasion the Archbishop of Rheims was vested in a chasuble ("de veloux pers, semé de petites fleurs de lys d'or") which had been given to his church by Charles V.; and the bishops of Saint Pons and Says, who officiated as deacon and sub-deacon, were vested in dalmatic and tunicle of the same suit, also the gift of Charles V. The archbishop and the two bishops wore their mitres. Twelve canons of the church also assisted, "revestus d'autres tunicques et dalmatiques de diuers drap, de veloux, damas et soye de couleurs" (Godefroy, p. 196).

In Tableau 5^{me} of *Le Sacre de Louis XV.*, the two assisting bishops are also seen to be vested in dalmatic or tunicle whilst they wear their mitres.

Col. 7, l. 30. *Le sairement de la nouuele constitution du concile de latran. cest a sauoir de mettre hors de son royaume les hereges.* The oath taken in addition to the *Hæc tria* was in obedience to the third canon of the fourth Lateran Council held under Innocent III. in 1215. It is curious that the oath placed at the end of the Ordinance is without this addition, which, however, is found in the Latin Ordo of Charles V. (col. 19), and appears to have been taken by all subsequent kings even by those who like Henri IV. were pledged to allow a certain degree of religious liberty. (See Leber, *Cérémonies du Sacre*, Paris, 1825, pp. 204–217; Clausel de Coussergues, *Du Sacre des Rois de France*, Paris, 1825, pp. 434–440; Bail, *Summa Conciliorum*, Patavii, 1701, i. 417.) The canon of the Lateran Council on the subject of heretics does not appear to have influenced the form of the oath taken by the English sovereigns.

Col. 8, l. 39. *Li arceuesques...* The text printed in *Arch. Adm.* i. 528 here reads "li arcevesques doit appareiller à ouvrir la sainte ampole sur l'autel."

Col. 8, l. 40. *La Sainte Ampoule.* According to a tradition which cannot be traced beyond the time of Hincmar, Archbishop of Rheims (845–882) the "Sainte Ampoule" used at the coronation of the French kings, was brought from heaven by a dove. "Ecce subito

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[1] The word was also used for the platform on which the ancient Mysteries and Moralities were displayed. "He playeth Herodes on a scaffold hye." Chaucer, *The Milleres Tale*, l. 198. See also T. Sharp, *A Dissertation on the Pageants or Dramatic Mysteries anciently performed at Coventry*, Coventry, 1825, p. 23.

Full details of the duties to be undertaken by the aldermen (échevins) of Rheims in connection with erecting scaffolds and providing provisions for the king's coronation will be found in an agreement (traité) drawn up in 1478 by Jehan Foulquart, clerk of the court of aldermen (échevinage) (*Arch. Adm. de la Ville de Reims*, ii. partie i. p. 559).

At this time the ceremony of enthroning the king had been transferred to the rood-loft or *jubé*; and, in order to erect a flight of steps leading to it, a portion of the pavement of the choir had to be taken up, which could be distinguished from other parts by the small size of the stones. "Il y a en pavé d'iceluy coeur certaines petites pierres qui se lieuvent, pour y ficher et mettre au[lcunes] pièces de bois portant ladicte montée; les quelles se peuvent facilement cognoistre, pour ce que audict coeur n'en y a nulz semblables, ne ainsi petites." (Jehan Foulquart in 1478, *op. cit.* p. 567.)

columba nive candidior attulit in rostro ampullulam, chrismate sancto repletam" (Hincmari Vita S. Remigii, apud Surium, *De Vitis Sanctorum*, Venetiis, 1581, tom. i. fo. 92*b*). But the anthem which was added to the service in the fifteenth century, to be sung when the ampulla was brought into the church, ascribed its origin to the ministry of angels. "O pretiosum munus, O preciosa gemma, quæ pro unctione Francorum regum ministerio angelico est emissa." (Godefroy, p. 59.)

Popular belief attributed various miraculous properties to the ampulla; one being that its contents suffered no diminution from use, and another that they diminished when a king was ill, but increased again when he recovered or died.[1]

A description of the "sainte ampoule" as it existed in the seventeenth century will be found in Marlot's *Théâtre d'Honneur*, p. 267, quoted by Leber, *Des Cérémonies du Sacre*, Paris, 1825, p. 344.

This relic, consecrated by long use for the sacring of the French kings, was broken to pieces, on Oct. 7, 1793, by the blows of a hammer by one Rhull, a representative of the people. Some portion of its contents are said to have been preserved by the curé of the parish of St. Remi, who extracted a portion of the balm before the vessel was given up to Rhull, and other small portions seem to have been collected by a bystander when the hammer fell and scattered the contents. These fragments were brought together and placed in a silver box which was used at the Coronation of Charles X. in 1825 (see "Extrait du Procès-verbal constatant la conservation de plusieurs parcelles de la Sainte-Ampoule et du Baume que renfermait ce précieux reliquaire," quoted by Félix Lacointa, *Du Sacre des Rois de France*, Paris, 1825, pp. 31–34).

Col. 9, l. 15. *en dementieres* = pendant.

Col. 9, l. 17. *Inunxerunt.* Godefroy here reads *unxerunt*, in agreement with the usual form; but the reading of our MS. is supported by the text in *Arch. Adm. de la Ville de Reims*, i. 529.

Col. 9, l. 31. *darrainnement* = dernierement.

Col. 11, l. 2. *leuangile leue* = lecto euangelio (cf. col. 42, l. 35).

Col. 11, l. 11. *deniers dor* called *bizanti aurei* in the Latin Ordo (col. 43, l. 42).

Col. 11, l. 18. *Et apres cilz...* The text printed in *Arch. Adm.* i. 528 here reads: "Après cil qui l'euvangelier a baisié doict prendre la pés de l'arcevesques et la doit porter au roy et à la royne." It would appear that originally no distinction was made between the mode of giving the pax to the king and to the queen. The giving of the pax to the queen by means of the *textus* of the gospels seems to have been introduced between the commencement of the thirteenth and the middle of the fourteenth century.

Col. 12, l. 18. *Hec tria...* This is the old form of the oath, which does not include the promise to exterminate heretics which was required by the Lateran Council in 1215. Cf. Note on col. 7, l. 30.

Col. 13, l. 12. *Les pers laiz.* At the sacring of Charles V. most of the six original lay *pairies* existed only in name. The duchy of Burgundy had been promised by Jean II. in 1363 to his fourth son, Philip the Bold, but he was not actually invested with the duchy until May 31, 1364, twelve days after the coronation of Charles V., at which time he was still bearing the title of Duc de Touraine. (Sismondi, *Histoire des Français*, Bruxelles, 1836–46, vol. vii. p. 162.) The duchy of Aquitaine was possessed by Edward the Black Prince, and by the treaty of Bretigny (1360) it was no longer held as a fief of the French Crown. The duchy of Normandy and the *comtés* of Toulouse and of Champagne had fallen to the Crown of France.

In the descriptions of later coronations the names of the representatives of the *pairies* are given, but there does not appear to be any record to show how the places were filled at the coronation of Charles V.

Col. 14, l. 10. *Desureux*, i.e. d'Évreux. When Charles V. came to the throne of France, Évreux was held by Charles, King of Navarre, known as "le Mauvais."

ORDO AD INUNGENDUM ET CORONANDUM REGEM.

Col. 15, l. 8. *aliqui.* This reading is supported by other MSS., *e.g.* Codex Vat. 4733 (Gatticus, p. 218), and Martene, Ordo VIII. (*De Ant. Ecc. Rit.* ii. 223). We should have expected *alii*: cf. Col. 5, l. 9. "autres se mestiers est."

Col. 15, l. 13. *diem dominicam.* Sunday was the day usually chosen for the Sacring of the French kings, but they were occasionally crowned on a week-day, especially if it happened to be a great festival. Thus Francis II. was crowned on Monday, 18 Sept. 1559 (Godefroy,

[1] This belief is recorded in an Italian letter describing the coronation of Henri III. in 1575. "Hà una proprietà in se, che com' è il Rè ammalato, si scema per metà, et come guarisce, o muore, torna a riempersi." (Gatticus, *Acta Selecta Caeremonialia*, Romae, 1753, p. 227.)

p. 311), and Charles IX. on Ascension Day, 1561 (Godefroy, p. 312).

Col. 15, l. 30. After *Rex* Codex Chisianus *circ.* 1360 (quoted by Gatticus, p. 218) adds: "indutus ad carnem camisia, et desuper tunica serica apertis profundius ante, et retro, pectore videlicet, et inter scapulas, aperturis tunicae sibi invicem connexis ansulis argenteis, et desuper roba communi."

This *roba communis*, of dark brown colour, is seen in the first six pictures of Charles V.'s book. In No. 7 it is being taken off by the king's attendants, and the king stands in his tunic until after the anointings when he is vested in the coronation robes (No. 17).

In later times the *roba communis* was replaced by a robe of white damask. In 1484 Charles VIII. wore on his way to the church "une longue robbe de damas blanc fourree de martes." (Godefroy, p. 194.) Still later, white gave way to cloth of silver. Thus, an Italian letter describing the coronation of Henri III. in 1575, tells that the king "aveva una veste longa alla Romana di panno d'argento che le toccava in terra" (Gatticus, *Acta Caeremonialia*, p. 227); and in 1610 Louis XIII. wore over his shirt and tunic "vne robbe longue de drap d'argent, en façon de robbe de nuit." (Godefroy, p. 446.)

Col. 16, l. 12. *sanctorum reliquias colo pendentes.*

The *Ordo Romanus* (Hittorp, p. 147) directs that the king be supported by two bishops, "habentes reliquias collo pendentes."

Compare the account of the coronation of Henry VI.: "All the prelates wente on procession berynge eche of them a relyk of dyverse sayntes" (Taylor's *Glory of Regality*, London, 1820, p. 263).

Col. 16, l. 13. *sedentem et quasi iacentem supra thalamum.* In earlier times the king was simply brought in procession from his chamber. In the fourteenth century the king was found reclining on a couch by the bishops and clergy who came to fetch him. At the coronation of Charles IX. in 1561 (Godefroy, p. 312) we first hear of the fiction of the king's sleep, and afterwards it became the custom that, when the Bishop of Laon and those with him came to fetch the king, the answer was given three times by the Grand Chamberlain, "Le Roi dort," before the door was opened.

For a full account and possible explanation of this ceremony, see the Chapter, "Lever du Roi," in Leber, *Cérémonies du Sacre*, pp. 156–180; and [Dom Bévy], *Histoire des Inaugurations*, p. 519.

Col. 16, l. 19. *Omnipotens sempiterne deus...* The short preliminary service in the king's chamber is found also in the *Ordo Romanus* of Hittorp, and in Martene's Ordo VI. It is not in Martene's Ordo VIII; but it has a place in Ordines subsequent to the time of Charles V. At the coronation of Louis XIV. the last collect of this preliminary service, *Deus qui scis*, was said in the nave of the church, before the procession reached the choir.

The same two collects and anthems are also in the service for the crowning of a King of Germany at Aachen. (Pertz, *Mon. Germ. Hist.* Legum, tom. ii. p. 384.)

The two collects are also found with slight variations in the Gregorian Sacramentary in the *Missa Tempore Synodi pro rege dicenda.* (Muratori, *L. R. V.* ii. 189.)

Col. 16, l. 22. *in huius seculi cursu.* In the *Missa Tempore Synodi* referred to above, this passage reads: "in præsenti collecta multitudine cunctorum in commune salutem disponat." The Aachen text printed by Pertz has the bad reading: "in communem salutem."

Col. 17, l. 14. *Domine in uirtute tua.* In the *Ordo Romanus* (Hittorp, p. 147) the first anthem is *Domine salvum fac regem*, and in Liber Regalis *Firmetur manus tua.* In the latter, *Domine in virtute tua* is the psalm after *Confortare.*

Col. 17, l. 19. *Omnipotens deus celestium.* The German order printed by Pertz after *celestium* adds *terrestriumque*, which appears to be omitted in all the French orders.

In the French coronation services of the seventeenth and eighteenth centuries, *Veni creator* was sung by the king's musicians after this collect. The hymn had been sung at English coronations as early as the fourteenth century (*Liber Regalis*, p. 8; *Missale Westm.*, ii. 686), and it has continued in use to the present day.

Col. 17, note 2. *Deus humilium visitator...* This collect is found in the fourth recension of the English coronation service, and it is here introduced into the margin of Charles V.'s book, but it did not find a permanent place in the French use, and was perhaps never actually used at the Sacring of any French king.

The collect is adapted from one with the same commencement in the Gregorian Sacramentary (Muratori, *L. R. V.* ii. 198), where it is given as "oratio in adventu fratrum supervenientium." Cf. also the Gelasian Sacramentary (Muratori, *L. R. V.* i. 738).

Col. 17, l. 32. At the Coronation of Charles VIII. in 1484, the anthem *O preciosum munus* was sung when the "sainte ampoule" was brought into the church (Godefroy, p. 196). At the Sacring of Louis XIII. in 1610, and at subsequent coronations, this part of the service was as follows (Godefroy, p. 59):—

"*Ant.* O pretiosum munus, O preciosa gemma, quæ pro unctione Francorum Regum ministerio Angelico cælitus est emissa.

℣. Inveni David servum meum.

℟. Oleo sancto meo unxi eum.

Oremus. Omnipotens, sempiterne Deus, qui pietatis tuæ dono, genus Regum Francorum oleo perungi decreuisti: præsta quæsumus, ut famulus tuus Rex noster perunctus hac sacra et presenti unctione sancto Pontifici Remigio emissa diuinitus, et in tuo seruitio semper dirigatur, et ab omni infirmitate misericorditer liberetur. Per Dominum nostrum, &c."

When Henri IV. was crowned in 1594 at Chartres, Rheims being at that time in the power of the Leaguers, instead of the Sainte Ampoule of St. Remy, another vial was used, which was said to have been given by an angel to St. Martin to heal him of an infirmity, and was preserved at Tours.

On this occasion, when the monks of Marmonstier handed the vial to the Bishop of Chartres, the anthem was sung in the form :—

"*Ant.* O preciosum munus, o preciosa gemma, cuius visibili dono invisibilia percipimus." And in the collect which follows the words "sancto Pontifici Remigio emissa divinitus" were omitted.

Col. 18, l. 1. The manner of bringing the "Sainte Ampoule" to the church varied from time to time. In the fifteenth century the abbot of St. Remy was mounted on a white palfrey (*haquenée*), and rode into the church as far as the entrance into the choir, for which object the floor of the nave was covered with gravel. According to regulations drawn up in 1478, it was the duty of the cathedral chapter "faire mettre sablon à suffisance dedans ladicte église, pour y pouvoir porter à cheval la saincte Ampolle, si mestier est, jusques à l'entrée du coeur." (*Arch. Adm. de la Ville de Reims*, ii. partie i, 568.) But in the seventeenth and eighteenth centuries the Grand Prior dismounted at the door of the church.

Col. 18, l. 19. *ecclesia beati dyonisii.* See note on col. 6, line 23.

Col. 18, l. 20. *capella beati nicholai.* See note on col. 7, l. 12.

Col. 18, l. 24. *uestimentis insignioribus et pallio.* At the coronation of Charles VIII. in 1484, the archbishop also wore the *rationale* (Godefroy, p. 196).

Col. 18, l. 32. *A vobis perdonari petimus.* This petition of the bishops and the corresponding promise of the king are found in the *Ordo* for the crowning of Louis II., which was performed at Compiègne, in 877, by Hincmar, Archbishop of Rheims (Godefroy, p. 106).

Col. 12, l. 32. *perdonari*=concedi (as noticed by Dom Ménard).

Col. 19, l. 14. *Hec populo christiano...* This form of the king's oath differs from the older and simpler form which is found on col. 12, l. 18. It contains two additional clauses, viz. a promise to preserve inviolate the rights of the French Crown, and to endeavour to exterminate heretics denounced by the Church. It appears that a shorter form of the oath was first written here, but afterwards all the words after *in omni* were erased, and the rest of the oath was written out in a closer handwriting[1] so as to include the clause "Et superioritatem, iura, et nobilitates corone francie inviolabiliter custodiam, et illa nec transportabo nec alienabo," and also the final one, "Item de terra mea ac iurisdictione mihi subdita uniuersos hereticos ab ecclesia denotatos, pro uiribus bona fide exterminare studebo." The first of these passages was omitted at the coronation of Charles VIII., in 1484, and it was not subsequently restored; but the clause relating to heretics was retained.

The formulary assigned to the time of Louis VIII. not only includes the older form of the three promises, but also provides for the questioning of the king by the archbishop on the subject of his belief and morals (Godefroy, p. 16) :—

"Vis fidem sanctam a Catholicis viris tibi traditam tenere, et operibus justis observare? *Responsio Regis.* Volo.

Vis sanctis ecclesiis ecclesiarumque ministris tutor et defensor esse? *Responsio Regis.* Volo.

Vis regnum tuum a Deo concessum secundum justitiam patrum tuorum regere et defendere? *Responsio Regis.* Volo."

The archbishop then asked whether the people were willing to be subject to the new king, to which an answer was expected in the form: "Fiat. Fiat. Amen."

Francis I. in 1514 had similar questions put to him, but at his coronation there is no mention of asking the assent of the people (Godefroy, p. 250).

Col. 19, l. 34. *Te Deum.* This was sung immediately after the sermon of Hincmar at the coronation of Charles the Bald as King of Lorraine at Metz in 869 (Godefroy, p. 101). The archbishop concluded his address by saying: "Agamus ergo unanimiter Deo gratias, decantantes, Te Deum laudamus." The Gallican custom of singing *Te Deum* immediately after the king had made his promises to observe the liberties of the Church and to promote the good government of his people, seems to have prevailed until the time of Charles V. In his book *Te Deum* stands in its old place, but the rubric expresses a theoretical preference for singing it after the enthronement (*Sta et retine*), as ordered in the

[1] The handwriting appears to be the same as that in which the Oaths at the end are written, which is probably not earlier than 1369. (See notes on col. 55.)

Roman use, which latter use was actually followed at the coronation of Charles VIII. in 1484 (Godefroy, p. 204), of Francis I. in 1514 (*Ib.* p. 252), and at subsequent coronations.

Col. 20, l. 7. The sceptre and the rod in the form of the "main de justice," are seen in the collotype plates and they are figured on a larger scale in Montfaucon, *Les Monumens de la Monarchie Françoise*, Paris, 1729, tome i. planche iii. The sword is figured *op. cit.* tome i. planche xxiv. The French Regalia may now be seen in the Galerie d'Apollon of the Louvre. They have, of course, not escaped "restoration." At the coronation of Henri II. in 1547 the royal ornaments were subjected to very drastic treatment, for we are told, "Le dit seigneur les feit restablir, où il y falloit de l'or, rebrunir et remettre en tel ordre, qu'elles pouuoient apparoistre toutes neufues." (Godefroy, p. 280.)

Col. 20, l. 11. The *tunica* and *soccus* only are here mentioned without the third vestment, the dalmatic, which is noticed at the coronation of Henri II. in 1547 and at subsequent coronations. In the descriptions of the later coronations, they are compared with the tunicle of a sub-deacon, the dalmatic of a deacon and the chasuble of a priest; and the illustrations of the coronation of Louis XV. and Louis XVI. showing the kings in their coronation robes, prove that the outward resemblance was close. As the ecclesiastical character conferred upon the king by the sacring was more insisted upon, so the royal vestments became more closely assimilated to ecclesiastical pattern.

In the account which Roger de Hoveden has given of the coronation of Richard I. of England we are told that the king was stripped to his shirt, and that after the anointing he was vested in *tunica*, *dalmatica* and *mantea*. Perhaps the *tunica serica* (col. 20, l. 19) which the French king did not remove corresponded to the first of the royal vestments of Richard I. In later times the French king came into the church wearing "une longue camisole cramoisi" over his shirt; and tunicle, dalmatic, and royal mantle were subsequently put on by the Grand Chamberlain.

For an account of the English coronation robes, see Dr. Legg's paper on "The Sacring of the English Kings," *Arch. Journ.* li. 28.

Col. 20, l. 25. *Deus inenarrabilis...* This prayer is found in the *Coronatio Imperatoris* (Muratori, *L. R. V.* ii. 456); and it was introduced into the French and English coronations orders in the twelfth or thirteenth century. The English forms begin with the words *Deus ineffabilis*, as does also the Aachen order printed by Pertz. (*Mon. Germ. Hist.* Legum, ii. 387.)

Col. 20, l. 33. *moysem in rubro.* The usual reading is *rubo* (*Liber Regalis; Missale Westm.*; Hittorp's *Ordo Romanus*, &c.), but *rubro* is the reading of the Westminster Pontifical (Rawl. C. 425). The *Coronatio Aquisgranensis*, printed by Pertz (*Mon. Germ. Hist.* Legum, ii. 387) reads: "in mari rubro."

Col. 21, l. 16. *Exaudi domine quesumus preces nostras...* This prayer appears in the French and English orders in the fourteenth century.

Col. 21, l. 34. *Accipe hunc gladium.* The form for the delivery of the sword consists of two distinct parts. The first is found in the Ordo of Ratoldus *Ad benedicendum regem Francorum*, in the Ordo VII. of Martene, and also in the early form of the *Coronatio Romana* (Pertz, *M. H. G.*, Legum, tom. ii. p. 187). The second commencing with the words *Accipe inquam* is found in the *Ordo Romanus* of Hittorp, and in the two Milanese Orders printed by Magistretti (*Pontificale in usum Ecclesiae Mediolanensis*, Mediolani, 1897, pp. 116, 126). It is nearly the same as the later form for the delivery of the sword in the Coronation of the Emperor at Rome, which is found in the Roman Pontifical of 1520.

Col. 22, l. 22. *Confortare et esto uir.* In the English pontificals of the tenth and eleventh centuries, this anthem was sung at the girding on of the sword. But in the fourth English recension it is placed less appropriately after the crowning.

The words are founded upon Josh. i. 9. "Confortare et esto robustus." Another variation of the words is found in the story of the appearance in a vision of St. Columba to King Oswald before his battle with Cadwalla. "Hæc confirmatoria contulit verba, eadem scilicet quæ Dominus ad Jesue Ben Nun ante transitum Jordanis, mortuo Moyse, prolocutus est, dicens: Confortare et age viriliter; ecce ego tecum, etc." (Adamnani *Vita Sancti Columbae*, ed. Reeves, 1857, p. 15.)

Col. 22, l. 22. *obserua custodias.* The English orders read "observa mandata," which avoids the awkward repetition of *custodias* in l. 23. But *custodias* has kept its place in the Coronation Order of Louis XIV.

Col. 22, l. 28. *Deus qui prouidentia tua...* This collect is based upon one in the Gregorian Sacramentary, to be said in time of war. (Muratori, *L. R. V.* ii. 202. Cf. i. 729.) The words "christianissimo regi nostro" have replaced "Christianorum rebus et Regibus" of the Gregorian collect, and "Romanis rebus et Regibus" of the Gelasian collect. In the coronation service of Egbert's Pontifical it occurs in the form of a preface (p. 104).

English Pontificals of the tenth and eleventh centuries (*e.g.* Cott. MS. Claudius A. iii.) have this collect with the words "christianissimo regi nostro," showing that the term of "Most Christian King" was not originally

confined to the King of France. The collect has no place in the third and fourth recensions of the English coronation service.

Col. 23, l. 12. *Prospice omnipotens deus...* This prayer does not appear to be found in the French and English orders before the twelfth century, but it is in the "Benedictio ad Ordinandum Regem" of the Milan Pontifical assigned by Dr. Magistretti to the ninth century, and also in *De Coronatione Imperatoris* (Muratori, *L. R. V.* ii. 460).

Col. 24, l. 6. *Benedic domine quesumus hunc principem...* This benediction is in the early Order for the Coronation of the Emperor (Muratori, *L. R. V.* ii. 453), and in the *Ordo ad Regem benedicendum* of the *Ordo Romanus* (Hittorp, p. 147). It has had a place in the French coronation service since the thirteenth century, but it was not admitted into the English service.

Col. 24, l. 24. *Deus pater eterne glorie...* This prayer is in the service for the coronation of the Emperor (Muratori, *L. R. V.* ii. 461). It is also in the Milanese Order of the ninth century (Magistretti, p. 63). It does not appear in any French order before the time of Charles V., nor is it found in any English Order.

Col. 24, l. 38. *Gentem francorum inclitam...* This anthem (with *V*, *R*, and collect which follow) is peculiar to the French rite, and does not appear to have been used before the fourteenth century. It is obviously of metrical origin and was probably adapted from a hymn in honour of St. Remy. If we omit the words "beatus remigius" and substitute "sancto sacrauit" for "sacro sanctificauit," we have the lines :

Gentem francorum inclitam
Simul cum rege nobili
Sumpto celitus crismate
Sancto sacrauit gurgite.

The words of this anthem were modified for the coronation of Henri IV. at Chartres in 1594, when the ampulla of St. Martin was used instead of the "sainte ampoule," Rheims being then in the power of the League. The metrical form was lost in the shape which it then took :

"*Ant.* Super gentem Francorum inclitam, suumque regem nobilem, Christus a patre præ participibus oleo exultationis unctus, sancti Spiritus benedictionem infundat. *V.* Confirma hoc Deus quod operaris. *R.* Gloria et honore corona regem nostrum, Domine."

Col. 25, l. 16. *Aliquantulum de oleo celitus misso.* In the account of the coronation of Louis XIV. the quantity is described as being "enuiron la grosseur d'vn grain de froment."

The quantity of congealed oil taken was so small that the "sainte ampoulle" was not perceptibly emptied. However, some French writers ascribed this to a miracle, as in the following extract from a contemporary account of the coronation of Francis I. in 1514 :—"Et est à noter que ladite huile, qui est dedans la Saincte Ampoulle, combien qu'il y en ait peu, et qu' à chacun Sacre de Roy de France on en prenne vn peu, toutesfois elle n'y diminuë point, qui est grand miracle" (Godefroy, p. 249).

Col. 25, l. 35. *Te inuocamus...* This is the first blessing in Egbert, and Leofric, and is also found in the pontificals of the tenth and eleventh centuries, but it has no place in those of the twelfth and thirteenth centuries which were influenced by the *Ordo Romanus*, though it has been subsequently replaced both in the French and English Orders.

Col. 26, l. 12. *Deus qui populis tuis uirtute consulis...* The commencement of this prayer closely follows one in the Gregorian Sacramentary (Muratori, *L. R. V.* ii. 243) where it appears as "Oratio in Natale Papae" in the form :

"Deus qui populis tuis indulgentia consulis, et amore dominaris : da spiritum sapientiae quibus dedisti regimen disciplinae, ut de profectu sanctarum ovium fiant gaudia aeterna Pastorum. Per &c."

In this form, with a slight variation, it appears as a blessing in Egbert's Pontifical both in the *Ordinatio episcopi* (p. 6), and in the service for the inauguration of a newly elected king (p. 101).

At the coronation of Charles the Bald as king of Lorraine, at Metz in 869, the blessing was used in a form nearly approaching that of Charles V.'s book. The benedictions on that occasion were severally pronounced by seven bishops. The first blessing by Adventius, bishop of Metz, was as follows :—"Deus qui populis tuis indulgentia consulis, et amore dominaris, da huic famulo tuo spiritum sapientiae, cui dedisti regimen disciplinae, ut tibi toto corde devotus et in regni regimine maneat semper idoneus, et in bonis operibus perseverans ad aeternum regnum te duce valeat pervenire. Per Dominum, &c." (Godefroy, p. 101, quoting from *Les Capitulaires du Roy Charles le Chauve*, par Jacques Sirmond, 1623.)

The prayer subsequently continued in use in all Coronation Orders except those of the eleventh and twelfth centuries, which were influenced by the *Ordo Romanus*. In England it appeared in vernacular form at the coronations of James I. in 1603 and of Charles I. in 1625 (*The Manner of the Coronation of King Charles the First*, H.B.S. pp. 30, 119), and it has continued in use to the present day, being one of the few early forms which survived the changes made at the coronation of William and Mary in 1689.

Col. 26, l. 23. *In diebus eius...* This blessing is in Egbert and Leofric, but is omitted in the French and English Orders of the twelfth and thirteenth centuries. It was replaced in the French Order in the fourteenth century, but not in the English.

Col. 26, l. 29. *seipsum sedulus discat.* The French Orders of the seventeenth and eighteenth centuries here read "seipsum sedulus discat regere." But the simpler form has the support of Egbert and Leofric.

Col. 26, l. 31. *toto populo.* This is also the reading of Egbert, but Leofric and the later texts read *toti populo.*

Col. 27, l. 9. *Omnipotens sempiterne deus...* A simpler form of this prayer was used at the coronation of Louis II. by Hincmar in 877 (Godefroy, p. 107), and it is found with many variations in French and English Pontificals subsequent to this date. It is in the *Ordo Romanus* of Hittorp (p. 148), and also in an eleventh century Order for the Coronation of the King of Italy (Magistretti, p. 112), and in the Order for crowning the King of Germany at Aachen (Pertz, *M. G. H.* Legum, tom. ii. p. 388).

Col. 27, l. 24. *eligimus.* This word seems to have kept its place in all the French Orders. It is found also in English Pontificals of the second and third recension (*e.g.* Cottonian MSS., Claudius A iii. and Tiberius B viii.), but in the fourth recension, as exhibited in *Liber Regalis* and the Westminster Missal (ii. 688), the word has been altered to *consecramus.* In the Pontifical of Edmund Lacy, bishop of Exeter (1420–1455), the word *elegimus* has been allowed to remain. The last occasion in England when the "principle of election was confessedly acted on" was when the English barons chose John Lackland for king instead of his nephew Arthur, Duke of Brittany, who had the better hereditary right to the throne. (S. R. Gardiner's *Student's History of England*, 1895, p. 173.)

Col. 27, l. 37. *ut regale solium uidelicet saxonum. merciorum. nordan. chimbrorum* [*leg.* nordanhymbrorum] *sceptra non deserat.* These words attracted the attention of Selden, who pronounced the opinion that the prayer containing them "was not only without question taken out of some *Saxon* Ceremoniall, and is almost the same that is before shewd out of the *Saxon Pontificale*, but also it retains still here the very syllables that denote the *English Saxon* kings by the names of their owne Territories; as of *Mercia*, of *Northumberland*, of the *Saxons*. The Negligence or Forgetfulness that left those names in it were almost incredible, if we saw it not." (*Titles of Honor*, 2nd ed., London, 1631, p. 222.)

Unfortunately for this theory the words "Saxonum, Merciorum, Nordanhymbrorum," are not found in any French formulary before that of Louis VIII. (1223–1226).[1] In the earlier forms, as noticed by Godefroy in 1649 (*Cér. Fr.* p. 39) the place of these words was occupied by "Francorum, Burgundiorum, Aquitanorum." In the still older forms the word "Francorum" only occurs, as in the Order of Ratoldus, "Ad benedicendum regem Francorum" in Martene, *De Ant. Eccl. Rit.* ii. 216.

It has also been pointed out by Dr. Henderson that the expression "Ut regale solium, videlicet Saxonum, Merciorum, Nordanchimbrorum," does not occur in any known English Pontifical. (*The York Pontifical*, p. xxxiv.)

The question is not free from difficulties, but on the whole it seems reasonable to accept the suggestion made by Godefroy in 1649 (*Cér. Fr.* p. 39) that the words, "Saxonum, Merciorum, Nordanhymbrorum," which replaced the earlier "Francorum, Burgundiorum, Aquitanorum," were inserted in the formulary of Louis VIII. to pledge him to maintain his claims to the throne of England, of which he, when Dauphin of France, had been invited to take possession by the English Barons in 1216, when they were reduced to extremities by John Lackland. The sequel is well known. As soon as the Barons were relieved from their fears by the death of John, they withdrew their support from Louis, and after he had been defeated by the Earl of Pembroke at Lincoln, he was obliged to withdraw from England. When he was crowned King of France, he was required by his friends to maintain his claim to the crown of England, but as these pretensions were not supported by the Holy See, it was necessary to put them forward in a somewhat fanciful form, so that they might not be taken too seriously. When once inserted the words were never removed. They are to be seen in the Coronation Book of Charles V., and probably in every French Coronation Service, including certainly that of Louis XIV. in 1654, and probably even that of Charles X. in 1825.

The words at last were completely misunderstood by the French themselves, and in the later forms we find the last word "Nordanhymbrorum" divided into two and written Nordan Cimbrorum. The passage is thus

[1] It has been stated that the words occur in a manuscript *Pontificale Remense*, formerly in the Library of Cologne Cathedral and referred to the ninth century by Hartzheim (see Egbert's *Pontifical*, Preface, p. viii). This MS. does not appear to have been seen in recent times.

translated by Alletz :—"qu'il n'abandonne pas ses droits sur les royaumes des Saxons, des Merciens, des peuples du Nord et des Cimbres." (*Cér. du Sacre*, 1775, p. 91.)

On the occurrence of the expression, "in regnum Albionis," in the Codex of Ratoldus, Abbot of Corbie, compare Introduction, § 6.

Col. 28, l. 21. *Hic inungatur.* There is no mention here of the anointing between the shoulders (*inter scapulas*), which is found in the formulary assigned by Godefroy to the time of Louis VIII. (1223–1226), and in Martene's Ordo VII., and even in the *Ordinance* (col. 9) at the beginning of Charles V.'s book. The omission may be accidental. At the coronation of Charles VIII. in 1484, the king was anointed (1) on the head; (2) on the breast; (3) between the shoulders; (4) on the right shoulder; (5) on the left shoulder; (6) on the bowing (*plis*) of the right arm; (7) on the bowing of the left arm; (8) on the right hand; and (9) on the left hand (Godefroy, p. 200). This order seems to have been followed at subsequent coronations.

In the English *Liber Regalis* (p. 12) the order of the anointings is different. The hands first are anointed with oil, then the breast, between the shoulders, the shoulders themselves, the bowings of the arms, and lastly the head both with oil and cream (*chrisma*).

Col. 29, l. 3. *Christe perunge...* In the coronation service of Louis II. in 877 (Godefroy, p. 106), and in other early forms this prayer formed part of the preceding one, *Omnipotens sempiterne deus.* The original words were "oleo gratiae spiritus sancti tui perunge, unde unxisti sacerdotes, reges, prophetas, et martyres..." The prayer was divided before the word *perunge*, and the concluding portion was addressed to the second person of the Trinity in the words, "Christe perunge hunc regem in regimen unde unxisti."

Col. 29, l. 25. *Deus electorum fortitudo...* This prayer is found not only in Egbert and Leofric, but also in the coronation service of Judith, daughter of Charles the Bald, married to Æthelwulf in 854. It is there in the form of a Preface, and the words after *predixisti* (l. 36) are different, the conclusion being "Te quaesumus, omnipotens Deus, ut per huius creaturae pinguedinem, columbae pace, simpficitate, ac pudicitia decoram efficias. Per Dominum." (Pertz, *M. G. H.* Legum, tom. i. p. 450; Taylor's *Glory of Regality*, p. 394; Godefroy, p. 462.)

Col. 30, l. 1. *in similitudinem.* The later forms of the French Coronation Orders read *in similitudine*, but Egbert and Leofric support the reading of Charles V.'s book.

Col. 30, l. 10. *Deus dei filius...* In almost every Order except Egbert and Leofric.

Col. 30, note. *Deus rex regum...* This blessing is found in the fourth English recension, and was introduced into the margin of Charles V.'s book, but it is not found in the other French Coronation Orders, and was probably never actually used at the sacring of any French king.

Col. 31, l. 3. *Ungantur manus iste.* The earlier texts of this prayer and also the English *Liber Regalis* here read: "in regno isto super populum istum quem dominus deus tuus dedit." The omission of the words "super populum istum" may originally have been an accident. They were also omitted in the later Orders, but the relative *quem* was altered to *quod*, as in the form used for the sacring of Louis XIV.

The anointing of the hands was introduced into the French and English Orders in the twelfth or thirteenth centuries following the *Ordo Romanus* (Hittorp, p. 149). The English use places the anointing of the hands before the other anointings, instead of after them.

Col. 31, l. 11. *Deus qui es iustorum...* This prayer was introduced with the anointing of the hands into the third recension of the English Coronation Service; and it is found in the form assigned by Godefroy (p. 13) to the time of Louis VIII. (1223–1226).

Col. 32, l. 4. *si uoluerit rex cyrotecas subtiles induere.* Compare l. 36. *si rex maluerit cyrotecas non habere.* The artist of the miniatures in Charles V.'s Coronation Book has given the king gloves exactly like those of a bishop in the pictures subsequent to the anointing of the hands, so we may suppose that Charles V. consented to wear gloves. We know that they were worn at other coronations. At the coronation of Charles VIII., the archbishop put on the king's gloves, "les mit és mains du Roy, comme on fait à vn Evesque quand on le sacre" (Godefroy, p. 201). Gloves are not mentioned in the *Ordo ad regem benedicendum* in the *Ordo Romanus* of Hittorp (p. 147).

Col. 32, l. 11. *Omnipotens creator...* This prayer for blessing the gloves is nearly the same as that for the same purpose in the office for consecrating a bishop in the Roman Pontifical of 1520, except that the words of the latter, "quicunque ministrorum sacrorum pontificum" are altered in the case of the king to "quicunque reges."

The prayer is not found in any English Coronation Order.

Col. 32, l. 13. *organum intelligentem*, altered in later texts to "organum intelligentie," as in *Pont. Rom.* 1520.

Col. 32, l. 26. *Circunda domine...* This prayer like the last is the same as the corresponding prayer in the Roman Pontifical of 1520 at the putting on of the

bishop's gloves, with the exception that the words of the episcopal ordination, "sic et iste, oblata per manus suas hostia salutari, gratie tue benedictionem impetrare mereatur," are cut down in the king's case to, "sic et iste gracie tue benedictionem impetrare mereatur." Thus the words, "benedictionem oblato patri cibo potuque gratissimo impetravit," are left without their original antithesis.

This prayer was not used for the Sacring of the English Kings.

Col. 33, l. 5. *Deus totius creature principium...* This form for blessing the ring was introduced into the French Order in the fourteenth century. The two forms inscribed in the margin of Charles V.'s book were also added to the English Order about the same time, but there does not appear to be any evidence that they were ever actually used at the coronation of a French king.

Col. 34, l. 8. *Accipe anulum.* This form for the delivery of the ring is found in the *Ordo ad benedicendum regem Francorum* of the codex of Ratoldus, Abbot of Corbie, who died in 986 (Martene, *De Ant. Eccl. Rit.* ii. 216), and also in the second recension of the English Coronation Service. It is also in the Order for the coronation of an Emperor at St. Peter's, Rome (Pertz, *M. G. H.* Legum, ii. 389; Martene *op. cit.* p. 304). A different form beginning, *Accipe regie dignitatis anulum* was introduced into the third English recension (Cott. MS. Tiberius, B viii. fo. 95), and into the French Ordo VI. of Martene (*op. cit.* p. 221). The older form was afterwards reinstated in the French Service, though the new one kept its place in the English. The *Coronatio Aquisgranensis* of the fifteenth century (Pertz, *M. G. H.* Legum, ii. 389) has the newer form, which is found also in the *Ordo Romanus* of Hittorp, p. 150.

In the early French formularies there is no rubric to direct on which finger the ring is to be placed; but in the account of the coronation of Henri II. in 1547, we are told that thering was placed on the fourth finger of the right hand ("dedans le doigt medicinal de la main dextre," Godefroy, p. 288); and this was the rule at the coronations of Louis XIV. and others.

I have not met with any description of the early French coronation rings. The ring of Henri II. was set with a diamond ("un singulierement beau & riche diamant, duquel le dict Seigneur espousa le Royaume," Godefroy, p. 288).

For an account of some recent English coronation rings reference may be made to Dr. Legg's paper on "The Queen's Coronation Ring" (*Arch. Journ.* liv. 1).

Col. 34, l. 11. *per quem scias.* This is the reading of CCCC 44 (as given in Dr. Legg's forthcoming edition of *Three Coronation Orders*, p. 56), and of *Coronatio Romana* (Pertz, *M. G. H.* Legum, ii. 191), and of all the later French services. The reading *per que* of our MS. is also in the Codex of Ratoldus as printed by Martene (*De Ant. Eccl. Rit.* ii. 217) and Menard (*S. Gregorii Opera*, iii, 260).

Col. 34, l. 15. *Deus cuius est omnis potestas...* This prayer is found in most French and English Orders, with the exception of Egbert, Leofric and the third English recension.

It is placed after the delivery of the ring in the *Coronatio Romana* (Pertz, *M. G. H.* Legum, ii. 191).

Col. 34, l. 22. *Accipe sceptrum...* This form is found in Ordo V. of Martene, but under the influence of *Ordo Romanus* it is omitted in Ordo VI. but was restored in the fourteenth century.

It is not in Egbert, but it is in the English Orders of the tenth and eleventh centuries, and in all subsequent Orders.

It is in the Milanese Order of the fifteenth century (Magistretti, p. 128).

Col. 34, l. 35. *Omnium domine fons bonorum...* The history of this prayer is the same as that for the delivery of the sceptre, except that it is not found in the Milanese Order of the fifteenth century.

Col. 35, l. 11. *Accipe uirgam.* This form is found with very little variation in every French Order, and in all the English Orders except Egbert. It is in the Milanese Order of the eleventh century, but not in those of the ninth and fifteenth. It is in the *Ordo Romanus* of Hittorp, and also in the Roman Pontifical of 1520.

Col. 35, note. *Deus tuorum corona fidelium...* The words *famula tua* in this benediction suffice to show that it was taken from an office for the queen's coronation, though it is here inserted in the order for the crowning of the king. It is found also in the English *Liber Regalis* in the offices of both the king and queen. The ending there is as follows: "sic famulus tuus gestator (*or* famula tua gestatrix) ipsius multiplici preciosarum uirtutum munere tua largiente gracia repleatur." The scribe of the Coronation Book of Charles V. has omitted seven of these words, seemingly through carelessness. By a curious coincidence the text of the prayer in the Westminster Pontifical at Oxford (Bodley, Rawl. C. 425) has also *famula tua* in the king's coronation.

This prayer did not obtain a permanent place in the French Coronation Service.

Col. 36, l. 9. *Coronet te deus...* This prayer can be traced back to the Coronation of Charles the Bald at Metz in 869. The third word has been altered

from *Dominus* to *Deus*,and the words *et opere fortitudinis* and *per officium nostre benedictionis* have been added to the older form, for which see Godefroy, p. 103.

Col. 36, l. 18. *Accipe coronam*... Two forms for the imposition of the crown are here given, just as two were given for the delivery of the sword (cols. 21 and 22). The first form is the same as that used in the service for crowning of the Emperor at Rome (Muratori, *L. R. V.* ii. 459; Pertz, *M. G. H.* Legum, ii. 199). The second form beginning *Accipe inquam* is found in Ordo VI. of Martene, which is nearly the same as the *Ordo Romanus* of Hittorp. The English Orders have only the prayer *Coronet te Deus* for the crowning, without a form for the delivery of the crown. The form *Accipe coronam* in the Milanese Order of the ninth century (Magistretti, p. 62) is quite different from both the forms in Charles V.'s book; but the Milanese forms of the eleventh and fifteenth centuries (*op. cit.* pp. 115, 127) are allied to that in *Ordo Romanus*.

Col. 36, l. 28. *per hanc te participem ministerii nostri non ignores.* We may compare the words which Jean Juvenal des Ursins, archbishop of Rheims, addressed to Charles VII., when exhorting him to reform the disorders in France: "Au regard de vous, mon Souuerain Seigneur, vous n'estes pas simplement personne laye, mais Prelat Ecclesiastique, le premier en vostre Royaume, qui soit aprés le Pape, le bras dextre de l'Eglise." (*Histoire de Charles VI.*, par Jean Juvenal de Ursins, ed. Godefroy, Paris, 1653, Annotations, p. 628.)

Col. 36, l. 31. *ita ut* probably in error for *ita tu*.

Col. 37, l. 4. *Deus perpetuitatis*... This prayer is in Egbert, and in nearly all the French and English Orders, but it is omitted in those of the twelfth and thirteenth centuries, which were influenced by the *Ordo Romanus*. There is a shorter form of it in the Milanese Order of the eleventh century (Magistretti, p. 119).

The early texts of the prayer commence *Deus perpetuitatis auctor*, but the third word has been omitted in most of the later texts.

Col. 37, l. 17. *Extendat omnipotens deus dexteram*... This benediction and the five which follow were pronounced over Charles the Bald at Metz in 869, and Louis II. in 877 (Godefroy, *Cér. Franc.* p. 102). They are also found in English Coronation offices of the tenth and eleventh centuries. In the coronation formulary of the time of Louis VIII. (Godefroy, p. 13), which closely follows the *Ordo Romanus* of Hittorp, these six blessings have no place, but after their re-insertion at, or perhaps a little before, the time of Charles V. they again became part of the normal coronation service.

They are also found in the Codex of Ratoldus (Martene, Ordo V.), and in the Pontificals of the second English recension, but they have no place in the third and fourth recensions.

Col. 38, l. 3. *bonis omnibus.* The later texts of the seventeenth century read *bonis operibus.*

Col. 38, l. 23. *Benedic domine hunc regem*... This blessing and the six which follow are in Egbert and Leofric, but with many variations and additions. In Ratoldus and some other texts only the first three of these blessings are found. The *Ordo Romanus* has them all.

Col. 39, l. 20. *iudicia.* Selden reads *iudicio*, which does not suit the context. The later texts have *laeticia.*

Col. 39, l. 7. *Honorifica eum*... This blessing has already formed part of the prayer after the delivery of the sceptre (col. 35, l. 2).

Col. 39, l. 17. *Presta ei prolixitatem*... Cf. col. 35, l. 5.

Col. 39, l. 23. *Omnipotens deus det tibi de rore*... This and the following are given together as a single blessing in Egbert, Leofric, and in a Milanese Order of the eleventh century (Magistretti, p. 118).

Egbert and the Milanese Order omit *et olei*, which is in Leofric and the Cott. MS. Claudius A iii., and the French Ordo VII. of Martene, as well as in Charles V.'s Book.

Col. 39, note 5. The words added in the margin did not find a permanent place in the French Coronation Service.

Col. 40, l. 6. *Benedic domine fortitudinem*... This blessing is in Egbert and Leofric, in English Pontificals of the tenth and eleventh centuries, and in a Milanese Order of the eleventh century (Magistretti, p. 118).

Col. 40, l. 27. *Sta et retine*... This is not in Egbert or Leofric, but it is met with in the tenth and eleventh centuries, *e.g.* in the Codex of Ratoldus, and in Cott. MS. Claudius A iii.

Col. 41, l. 18. *Deus qui uictrices*... This prayer is not found in any French Order before the fourteenth century. It is in the Pontifical arranged by Durandus, and in the Roman Pontifical of 1520. It is not found in any English Order.

Col. 41, l. 17. *quem...archiepiscopus...osculatur.* In the Codex of Ratoldus the corresponding rubric is: "Tunc [rex] deosculetur omnem clerum populumque." (Martene, ii. 218.)

Col. 42, l. 1. *Uiuat rex in eternum.* Egbert and Leofric have "Uiuat rex in sempiternum."

Col. 42, l. 10. The collect, secret, and postcommon for the king are the same as in the English *Liber Regalis*, and are found in the *Missa quotidiana pro regibus* of the Gregorian Sacramentary (Muratori, *L. R. V.* ii. 188). These are quite different from the corresponding forms

in Egbert which are adapted from the *Missa pro regibus* of the same Sacramentary and the Mass for the Crowning of the Emperor (*op. cit.* ii. 187, 459).

A different set of forms is given in the Coronation Order which Godefroy (p. 13) assigns to the reign of Louis VIII. (1223–1226).

Col. 43, l. 1. *Rex autem debet offerre...tresdecim bisantos aureos.* The word "bezant" carries us back to a time when the gold coins of Byzantium circulated throughout Europe, and were indeed the only gold currency. The same word "bezant" or "bizantine" remained in use in England for the gold piece which the kings of England offered upon certain high festivals of the Church. (See a paper by Colonel J. G. Sandeman "On the Bezant of James I." in *Numismatic Chronicle*, 3rd Ser. vol. xvi. 1896, p. 254.)

Col. 43, l. 5. *finita missa.* The kings of France received the communion after the mass had been finished, but the kings of England were houseled before the *Communio* was sung (*Liber Regalis*, p. 28; *Missale Westm.* ii. 720; *Rutland Papers*, p. 22).

There is no mention in the rubrics of Charles V.'s book of the houseling cloth (*la nappe*) which was held with great ceremony in later times. At the coronation of Louis XVI. in 1775 it was held on the altar side by the Bishop of Senlis and one of the king's almoners, and on the other side by the king's brother, representing the Duke of Burgundy and the Comte d'Artois representing the Duke of Normandy (*Le Sacre de Louis XVI.* Journal Historique, p. 71).

The houseling cloth appears in the descriptions of all English coronations from the time of Henry VII., when it was held by the "ij of the grettest astate then present" (*Rutland Papers*, p. 22), and afterwards through Stuart times down to the coronation of George IV. in 1821. It was discontinued when William IV. was crowned in 1831.

Col. 43, l. 6. *communicat corpus et sanguinem domini.* The kings of France appear to have always received the communion at their coronation and in both kinds (*sub utraque specie*). In their case this may be a survival "of the privilege once enjoyed by all Christians," as suggested by Mr. Maskell (*Mon. Rit.* 2nd ed. 1882, ii. p. lxii). There are so many analogies between the services for the coronation of a king, and the consecration of a bishop, that it is possible that the fact that newly consecrated bishops received the communion in both kinds may have secured the same privilege for the kings of France. The words of the rubric in the Roman Pontifical of 1520 (fo. 34*b*) in *De consecratione electi in episcopum* are as follows: "Et priusquam [consecrator] digitos abluat communicat consecratum ante se in eodem cornu capite inclinato stantem: et non genuflectentem: prius de corpore: tum de residuo sanguine in calice dimisso: deinde purificat se: postea consecratum."

The kings of England, however, before the Reformation when they communicated received in one kind only, and afterwards took unconsecrated wine as a purification—"Corpore uero domini a Rege recepto ministrabit ei uinum ad utendum post perceptionem sacramenti Abbas Westmonasteriensis." *Liber Regalis*, 28. Cf. *Missale Westm.* ii. 720; *Rutland Papers*, 22.

Louis XIII. was crowned at the age of nine years, and he was confirmed the day before his coronation in order that he might receive the communion (Godefroy, p. 443). His reception of the communion is thus described:—"Il communia au precieux Corps et Sang de Nostre Seigneur, sous les deux especes de pain et de vin, après quoy on luy donna encore l'ablution comme aux Prestres, pour monstrer que sa dignité est Royale et Presbyterale" (Godefroy, p. 452).

For the celebration of the coronation mass the golden chalice of St. Remi was used. This was restored to the Treasury of the church of Notre Dame at Rheims in 1861 after having been for some years in the Cabinet des Antiques in the Bibliothèque Nationale at Paris. It is figured by Paul Lacroix, *Les Arts au Moyen Age et à l'Epoque de la Renaissance*, 2me ed. Paris, 1869, p. 139.

The picture of the king's communion in Charles V.'s book (see Plate 28) shows the king kneeling bare headed with his peers holding the crown. This was the usual custom, but it is said that Henri III. in 1575 wore his crown whilst communicating. The fact is clearly stated in a contemporary account of the coronation of this king written in the form of a letter to the Pope, but errors of observation are not uncommon in the descriptions of coronations. The following is the story: "Finita la Messa il Re se ne venne all' altare, e entrato sotto un padiglione di velluto pavonazzo fatto a gigli d'oro, che era dalla parte sinistra, se confessa de' suoi peccati, e poi prese la Santissima Communione, la quale ricevè *sub utraque specie panis et vini;* tenendo lo scettro in mano, e la mano di giustitia, e la corona in testa." Gatticus, *Acta Selecta Ceremonialia S.R.E.* Romae 1753. "Ex MSS. Biblioth. Alterianae, Pluteo, VIII. A. 4. fol. 210."

Col. 43, l. 21. *eius camisia propter sanctam unctionem debet comburi.* Codex Chisianus (quoted by Gatticus p. 225) has the following addition: "Tunica vero serica reservatur, quia in ea debet Rex sepeliri; et idem debet fieri de Camisia et Tunica Reginae."

ORDO AD REGINAM BENEDICENDAM.

The earliest Order for the Benediction of a queen appears to be that of Judith, daughter of Charles the Bald, on her marriage with Æthelwulf in 854 (Godefroy, p. 462, Taylor, p. 393).

The first part consists of marriage blessings, and the coronation blessings are adapted from those of a king, viz. *Te invocamus*, *Deus electorum fortitudo*, *Benedic Domine fortitudinem principis*. At a later period special prayers were appropriated to the queen, the most important of these being, *Omnipotens aeterne Deus fons et origo* (col. 44), *Deus qui solus habes immortalitatem* (col. 45), together with the words for the anointing (col. 46), and the imposition of the crown.

There are a few forms for the queen in Charles V.'s book which closely follow the corresponding forms for the king such as, *Deus pater aeternae gloriae* (col. 46, cf. col. 24). On the whole it will be found that the French Order for the Blessing of the Queen has very little in it which is peculiar to France, for most of the forms may be found in the English or Milanese Orders.

In early times the queen was often crowned at Rheims at the same time as the king, which custom held good at the sacring of Charles V. whose wife, Jeanne de Bourbon, was crowned with him. When the crowning of a French queen took place as a separate ceremony, it was usually at St. Denys. The last French queen to be crowned was Marie de Medicis, wife of Henri IV., who was crowned at St. Denys in 1610 (Godefroy, p. 556).

In Cott. MS. Titus A xxii, there is a contemporary account of the Sacring of Queen Claude, first wife of Francis I. at St. Denys in 1517; and on fo. 17 of this MS. there is a picture of the queen seated on her scaffold in front of the high altar, and surrounded by her ladies.

Col. 47, l. 3. *signaculum sancte trinitatis.* The Milanese Orders (Magistretti, p. 133, Pertz, *M. G. H.* Legum, ii. p. 508) have the same reading, but the *Liber Regalis* and other English Orders have "signaculum sinceritatis."

Col. 47, l. 29. *que per manus nostre impositionem hodie regina instituitur.* This remarkable expression, as Dom Ménard has noticed (*S. Gregorii Opera* iii. 595), has no parallel in the Order for the king's coronation. It is possible that laying on of hands was once the general practice at coronations, and that when it fell into disuse for the king's coronation, the expression remained unaltered in the comparatively unimportant office for the queen. An early account of such a laying on of hands is found in the story of Columba's ordination of King Aidan: "imponensque manum super caput ejus, ordinans benedixit." (Adamnani, *Vita Sancti Columbae*, Lib. III. cap. 5. ed. Reeves, p. 198.) It may be added that the expression "Ut qui per nostre manus hodie impositionem abbas instituitur" occurs in *De benedictione abbatis* (*Pont. Rom.*, 1520, fo. 69); and a corresponding form in *De benedictione abbatisse* (*Ib.*, fo. 78).

Col. 47, l. 38. *Accipe coronam.* This is different from the form beginning with the same words in the Roman Pontifical of 1520, but it is substantially the same as that beginning with "officio indignitatis nostrae" in *Ordo Romanus* (Hittorp, p. 152), in the *Ordo ad Benedicendam Reginam* (saec. xv) in Magistretti 133, and *Liber Regalis* 35.

Col. 49, l. 29. *Benedicat tibi dominus...* This episcopal blessing to be pronounced before *Pax domini* is found in the *Ordo qualiter episcopus in Romana ecclesia ordinetur*, with the word *pontificem* instead of *regem* (Martene, *De Ant. Eccl. Ritibus*, ii. 54).

LITANIA.

The form of the Coronation Litany remained almost unchanged after the time of Charles V. Its Rheims character is shown by the presence of St. Nichasius, martyr, bishop of Rheims (400–407), St. Sixtus, said to have been first bishop of Rheims, *circa* 290; St. Sinicius, second bishop, *circa* 300; St. Remigius, archbishop of Rheims (459–533); St. Rigobert (721–722); and St. Eutropia, sister of St. Nichasius, martyred with him and commemorated on the same day, December 14. (The above dates are from Gams, *Series Episcoporum*, Ratisbonae, 1873, p. 607.)

Even when Henri IV. was crowned at Chartres in 1594 the Litany was scarcely changed, the principal difference being that St. Remigius was not invoked twice at Chartres. It is, however, remarkable that in the earlier Order assigned by Godefroy (p. 13) to the time of Louis VIII. (1223–6) there is a marked preponderance of the sainted bishops of Châlons-sur-Marne, one of the suffragan sees of Rheims. The names of SS. Memmius, Donatianus, Domitianus, Alpinus, Ludomirus, Elaphius are all invoked before Remigius, who is the only bishop of Rheims found in this Litany.

Col. 54, l. 15. *Pretende quesumus domine...* This collect and the following are placed after the Litany in the service for the crowning of the Emperor. (Muratori, *L. R. V.* ii. 458.)

LES SERMENTS DES PAIRS, DES BARONS, &c.

These oaths are not written in the same handwriting as the *Ordenance* and the *Ordo ad inungendum et coronandum regem*. The oath to be taken by the Sire de Mareuil, as representative of the barons of Guienne, who had lately given in their allegiance to the king of France (col. 56, l. 25) points to the year 1369, when many of the barons of Guienne had risen in revolt against the Black Prince, on account of the imposition of the hearth-tax (*fouage*) to meet the expenses of the war in Spain in support of Peter the Cruel.

These oaths, together with the rest of the Coronation Book of Charles V., have been copied into the Pontifical of Étienne Loipeau, bishop of Luçon (1388–1409), which manuscript passed into the hands of the Duc de Berri, and is now in the Bibliothèque Nationale at Paris. (MS. latin, 8886.)[1]

Col. 55, l. 17. *ses mains iointes entre celles du Roy*. In Montfaucon's *Monuments*, tome iii. planche xi. there is a representation of Louis II., Duc de Bourbon, taking the oath of allegiance to Charles V., in a manner exactly corresponding with the directions of the text.

Col. 61, l. 4. A later hand has written the form of fealty to be taken by a bishop to the king of England. This was, of course, written after the book had fallen into English hands, on the death of Charles VI. in 1423, and the handwriting points to a date not later than 1450.

Mr. Maskell has printed an English form of the same oath from Cott. MS. Vespasian C xiv. in his *Monumenta Ritualia*, 2nd Ed. vol. ii. p. l.

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[1] Léopold Delisle, *Notes sur la Bibliothèque de la Sainte-Chapelle de Bourges*, p. 12.

INDEX OF LITURGICAL FORMS.

ABBREVIATIONS.

dne., dns. = domine, dominus.
ops. = omnipotens.
qs. = quaesumus.

A vobis perdonari petimus, 12, 18.
Accipe anulum fidei signaculum sanctae trinitatis, 47.
Accipe anulum signaculum videlicet fidei sanctae, 34.
Accipe coronam gloriae et regalis excellentiae, 47.
Accipe coronam regni, 36.
Accipe hunc gladium, 21.
Accipe inquam coronam quam sanctitatis gloriam, 36.
Accipe inquam hunc gladium per manus nostras, 22.
Accipe sceptrum, 34.
Accipe virgam virtutis atque aequitatis qua intelligas, 35.
Accipe virgam virtutis et aequitatis et esto, 47.
Actiones nostras qs. dne. aspirando praeveni, 54.
Adesto dne. supplicationibus nostris, 44.
Angelos suos bonos, 37.
Benedic dne. et sanctifica anulum istum, 33 *note.*
Benedic dne. fortitudinem principis, 40.
Benedic dne. hunc regem, 38.
Benedic dne. qs. hunc principem nostrum, 24.
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ERRATA.

p. xvii, l. 29, *for* Christi *read* Christe.
col. 54, l. 39, *for* del ui *read* de lui.

PLATES.

PLATES IN COLOURS AND GOLD.

I.—The reception of the king on his arrival at Rheims by the archbishop and clergy. (See the fuller description opposite the collotype plate No. 1.)

II.—The bishops of Laon and Beauvais fetching the king from his chamber in the archiepiscopal palace. (See No. 3.)

III.—The delivery of the sceptre and of the hand of justice. (See No. 22.)

IV.—The enthronement of the king and the archbishop's kiss. (See No. 26.)

V.—The king's communion. (See No. 28.)

VI.—The queen brought into the church by two bishops. (See No. 29.)

VII.—The crowning of the queen. (See No. 35.)

COLLOTYPE PLATES.

1–41.—With descriptions opposite.

C est lordenãce a enoindre et a coronner le roy.

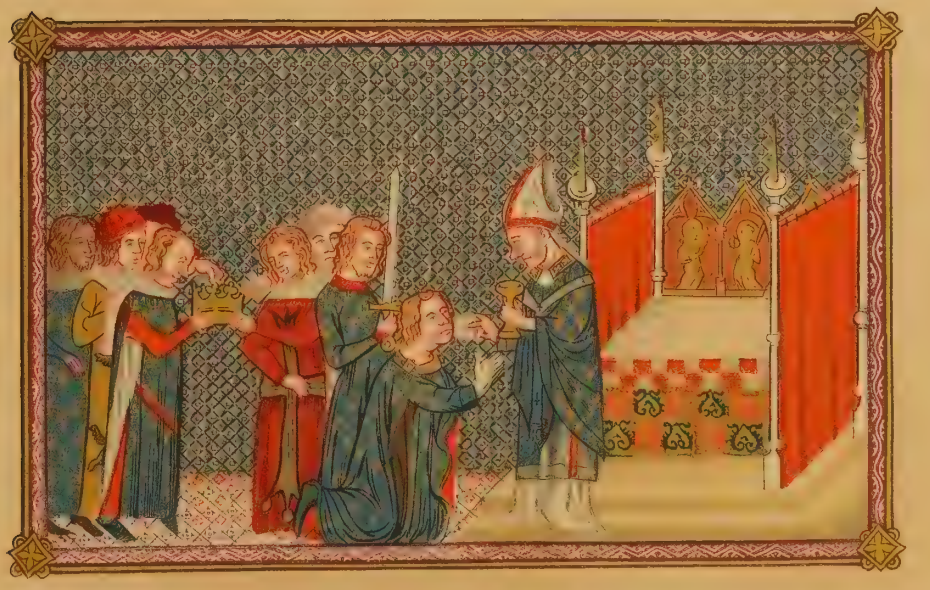
Premierement len doit appareillier vn eschaufaut vn pou haut. loingnant au cuer de leglise au deuys. mais ou milieu. entre lun et lautre cuer. ou quel lẽ mõtera par degriz. et ou quel puissent estre auecqs le roy les pers du royaume de france et autres se mestiers est.

II.

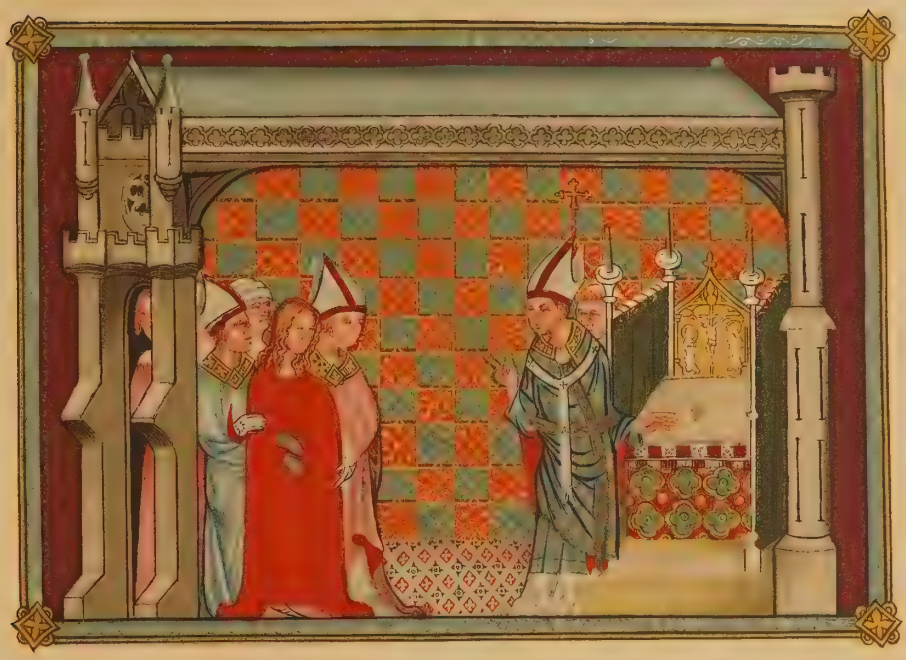
III.

IV.

V.



VI.



VII.

Cest lordenãce a enoindre ⁊ a coronner le roy.

Premierement len doit appareillier vn eschaufaut vn pou haut. ioignant au cuer de leglise au deuis. mais ou milieu. entre lun et lautre cuer. ou quel lē mōte par degrez. et ou quel puissent estre auecqs le roy les pers du royaume de france ⁊ autres se mestiers est.

1 (fo. 35).

The reception of the king by the archbishop and clergy of Rheims at the west door of the cathedral church on his arrival the day before his coronation.

The king on the left wears a long red tunic reaching nearly to the ankles and confined at the waist by an ornamented girdle. His head is uncovered, and he wears spurs, having just made the journey to Rheims. Behind him stand twelve of his followers clad in civilian dress, the prevailing colours being red and blue. Most of them, like the king, are bare-headed, but some of them have hoods drawn over their heads. No less than four maces may be seen.

Facing the king is the archbishop in a cope blazoned with the arms of his see, *France ancient, a cross argent.*[1] The lining of the cope is red, and the orphreys are enriched with a row of small quatrefoils in gold. The vestment beneath it is of pale blue, perhaps intended for a tunicle. The archbishop holds the *aspergillum,* with which he is in the act of sprinkling the king with holy water.

Immediately behind the archbishop is an acolyte in albe with holy-water pot. A deacon in blue dalmatic carries an incense boat, and appears to be also swinging a censer. Two crosses are seen in the background, one being a processional cross, and the other smaller one the cross of the archbishop. Two candlesticks are also seen. On the right of the group are three bishops with their croziers, one of them in red cope carrying a reliquary, whilst the second holds a *textus* of the gospels.

The reredos is a triptych containing the Crucifixion with SS. Mary and John in the central panel, and a saint bearing a martyr's palm in the wing on the left. The panel on the right is not seen.

The architecture of the church is represented in a very conventional manner, but in the flying buttresses and gurgoyles, and in the crocketed gable and rose window of the west front we are able to recognise some features of the cathedral church of Rheims ; it must, however, be added that most of them are the common property of French architecture of the fourteenth century.

In addition to the colours, which are mostly shades of red and blue, gold is used for the pattern of the frontal of the altar and for the triptych, for the cross of the archbishop and the croziers of the bishops, for the king's spurs, the candlesticks, the censer, the incense boat, the reliquary, the *textus* of the gospels, for the fleurs-de-lys on the archbishop's cope and the orphreys. It is also used freely in the diapered background, and a thin line of it encircles the whole picture.

Metallic silver is used for the holy-water pot and the cross argent on the archbishop's cope. No attempt has been made to use metallic silver in Mr. Griggs' reproduction. The above remarks on the use of gold and silver apply in most particulars to the 37 pictures which follow.

Plate I. gives a reproduction of this picture in colours and gold.

---

[1] In the seventeenth century the arms of the *Pairie* of Rheims were : *France ancient, a cross gules;* and of Laon : *France ancient, a crozier in pale gules,* without the cross argent which is seen in No. 16 of our Plates (see J. Woodward, *A Treatise on Ecclesiastical Heraldry,* 1894, p. 85).

2 (fo. 43).

The reception of the king by the archbishop and clergy of Rheims at the west door of the cathedral church.

This picture closely resembles No. 1 (fo. 35). The archbishop seems to have advanced a step or two forward, and this has allowed the artist to make some changes and to add a few figures to the group of clergy. The most conspicuous addition is a canon of Rheims holding a *textus* of the gospels, vested in a cope of pale pink colour, and wearing a black almuce, with three tags hanging from it, drawn over his head. For further examples of the almuce worn in this way reference may be made to a paper by Dr. J. Wickham Legg on "The Black Scarf of Modern Church Dignitaries and the Grey Almuce of Mediæval Canons," in *Transactions of the St. Paul's Ecclesiological Society*, vol. iii. p. 40. See also *Archæologia*, liv. p. 421, Plate XXXVI. fig. 2.

Two bishops, vested in copes, carry reliquaries. The reredos has the Crucifixion with SS. Mary and John, as in No. 1.

In the group of civilians behind the king, notice the shoes of open work, allowing the red hose to be seen through the interstices.

The background of the interior of the church is a delicate diaper of red and blue with white dots and lines. The general background of the picture consists of squares of alternate red and blue, with a pattern in gold.

Ordo ad unguendum et coronandum regem.

Primo paratur solium in modum eschafaudi aliquantulum eminens contiguum extraneus chorus ecclie inter utrumq; chorum positum in medio in quo per gradus ascenditur. et in quo possint pares regni. et aliqui fideles assistere aum eo consistere. Rex autem die quo ad coronandum uenerit: debet processionaliter recipi. tam a canonicis q̃ a cleris ecclesiis conuicinalibus. Saluato precedente diem dominicã

3

4

3 (fo. 44*b*).

The bishops of Laon and Beauvais fetching the king from the great chamber in the archbishop's palace.

Two scenes are represented in this picture. On the left a procession is entering the great chamber of the palace. It consists of the bishops of Laon and Beauvais wearing their copes and mitres, preceded by canons of the church of Rheims, one of whom in red cope carries a reliquary, and another in blue cope a *textus* of the gospels. The procession is headed by acolytes, the foremost bearing a processional cross, and others carrying the holy-water pot, candlestick and censer. The holy-water pot is of metallic silver, now almost black from oxidation. The candlestick and censer are of gold.

On the right the king is seated on a bed with a canopy, the blue drapery being covered with fleurs-de-lys in gold. The two bishops are in the act of raising the king in order to conduct him to the church. The king wears a dark brown mantle (*roba communis*) over his red tunic. The bishops are vested in heraldic copes, one of which is shaped in front like a chasuble. The cope of the bishop of Laon is azure, semé of fleurs-de-lys, the full blazon of his see being, *France ancient, on a cross argent, a crozier in pale gules.* The bishop of Beauvais bears, *Or, a cross between four keys paleways, wards in chief, gules.* Both the bishops have reliquaries hanging from their necks in accordance with the directions of the Ordo (col. 16).

Plate II. gives a reproduction of this picture in colours and gold.

4 (fo. 46).

The abbot of St. Remy entrusting the Sainte Ampoule to the archbishop of Rheims.

The abbot vested in a pink chasuble and wearing a mitre is accompanied by some of his monks in girded albes, with narrow red stoles (with black crosses which are not seen in the collotype), worn diagonally over their left shoulders. The archbishop facing him is receiving the ampulla from his hands. He is vested in a cope with the armorials of his see: *France ancient, a cross argent.* The hood of his cope seems to be of cloth of gold. Behind him stand his suffragans in cope and mitre. The picture behind the altar shows a seated figure of Christ displaying His pierced hands.

The diapered background is in shades of blue, with black lines and shadows.

The artist has vested the abbot in a chasuble and mitre. There are no directions for the vesting of the abbot in the Coronation Book of Charles V. At the coronation of Charles VIII. in 1484, the ampulla was brought from St. Remy by the Commendateur of the Abbey, "vestu d'vn surplis, et d'vne chappe de drap d'or dessus, vn bonnet noir sur la teste." (Godefroy, p. 195.) The plate of "L'Arrivée de la Sainte Ampoule" in *Le Sacre de Louis XV.*, shows the grand prior of St. Remy in cope, and with head uncovered.

5 (fo. 46*b*).

The king taking the oath on a book presented to him by the archbishop.

The king, wearing the dark mantle, stands extending his hands over a book held by the archbishop. The book is presumably a *textus* of the gospels, but the leaves exposed have the first words of the king's oath: "Promitto uobis et perdono quia uni[cuique]." Immediately behind the archbishop stands his cross-bearer, vested in a blue dalmatic with a red maniple on his left wrist. Two assisting bishops stand behind in pink and blue copes.

Behind the king are some of his courtiers in mantles of blue, red and pink.

On the altar may be seen the sword in its blue scabbard with belt of the same colour, and also the crown. The reredos of the altar has two divisions with an angel in each. The frontal of the altar has a gold ground with patterns in blue and red. The background of the whole picture is red, with a branching pattern of spiral forms in gold.

6 (fo. 47).

The bishops of Laon and Beauvais presenting the king to the archbishop.

The king seated on his faldstool has on his right the bishop of Laon vested in a cope blazoned with the arms of his see, *France ancient, on a cross argent a crozier in pale gules*, and on his left the bishop of Beauvais in a cope also with the arms of his see, *Or, a cross between four keys paleways, wards in chief, gules.*

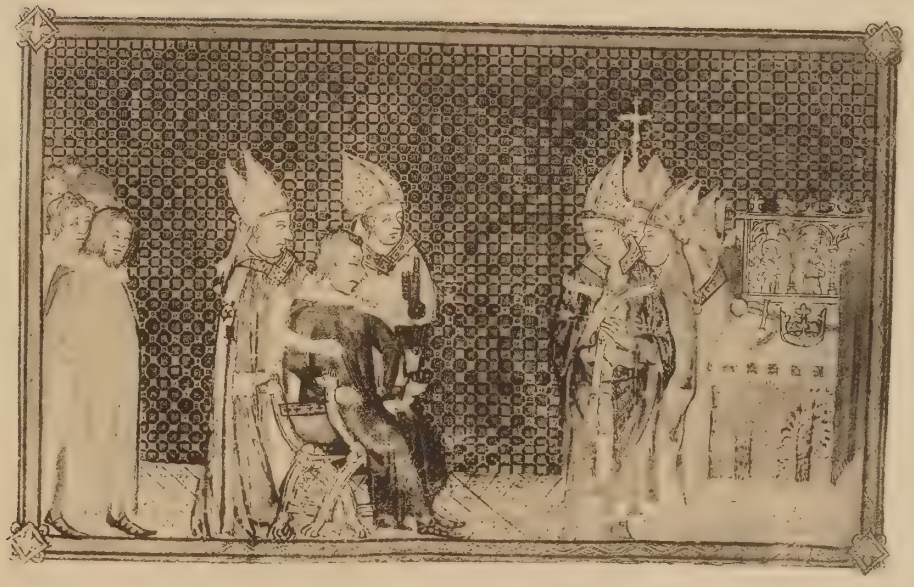
The archbishop is standing, vested in a chasuble blazoned with *France ancient, a cross argent.* His albe has a blue apparel, but his stole and maniple are red, as is also the lining of his chasuble. He wears the pallium, which is white with black crosses, and also episcopal gloves.

The altar has upon it the sword and crown as in the last, and the curtains are red.

The principal figure behind the king wears a pink mantle.

5

6



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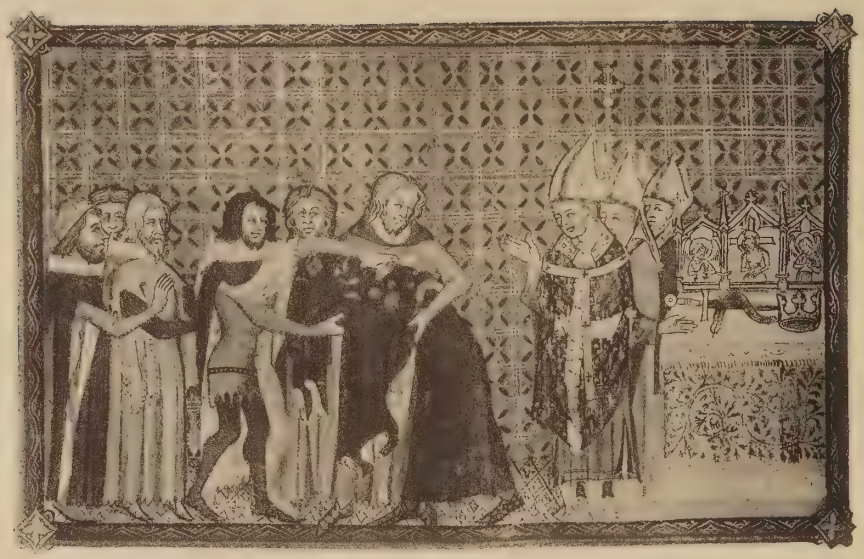

8

7 (fo. 47*b*).

The removal of the king's cloak.

Two of the king's attendants are taking off the dark brown cloak in which he had come to the church, leaving him in his shirt and red tunic, as described in the Ordinance :—"Li roys sera a lautel en estant et despoillera sa robe fors la cote de soye et sa chemise" (col. 8).

The archbishop and bishops are standing by the altar, which has upon it the same objects as in the last two pictures. The reredos has three divisions, the central one having a three-quarter length figure of our Lord, and each of the two side ones an adoring angel.

8 (fo. 48).

The Great Chamberlain of France putting on the king's buskins.

The king in red tunic is supported in a standing position by one of his attendants, in order to allow the chamberlain to put on the royal buskins. The chamberlain wears a mantle, blazoned with the arms of Bourbon, *Azure, semé of fleurs-de-lys, a bendlet gules.* The king had married Jeanne, daughter of Pierre, Duc de Bourbon, who had died before Charles V. came to the throne, and it is possible that the office of chamberlain was actually filled by the king's brother-in-law, Louis II. of Bourbon.

On the extreme left is a sergeant or herald in red tabard, with pink hose and blue hood, with pendant liripipe, drawn over his head.

The reredos has three divisions, with a three-quarter length figure of our Lord standing in the tomb ("the image of Pity") in the centre, and SS. Mary and John in the side panels. On the altar are seen the sword and crown.

9 (fo. 48*b*).

The Duke of Burgundy putting on the king's golden spurs.

The Duke (or his representative) in mantle blazoned with the arms of Burgundy, and wearing flesh-coloured hose, kneels before the king in the act of putting on the spurs.

The king is standing in red tunic with the buskins which have just been put on, and behind him are some of his courtiers, the one nearest to him being in blue and the next in pink.

The archbishop is extending his left hand towards the altar in the act of taking up the sword which is shortly to be delivered to the king.

The surroundings of the altar are the most elaborate in the whole series. At each of the four corners there stands a column surmounted by an angel bearing a candlestick. The columns on each side support a rod from which blue curtains are hung by means of rings. On the altar itself may be seen the "sainte ampoule" as well as the sword and crown. The table behind the altar is in three divisions with Christ on the cross in the central panel, and SS. Mary and John in the side panels.

10 (fo. 49).

The king offering the sword at the altar.

The king in red tunic is kneeling in the act of offering the sword at the altar, whilst the archbishop is standing by him with hand raised in benediction. In the midst of the four standing figures behind the king is seen a sergeant carrying a mace and wearing a blue tabard and pink hood drawn over his head, and pink hose.

Behind the altar is a triptych with Christ on the cross in the central panel, and the folding wings left blank. On the altar itself are seen the chalice and paten beside the crown.

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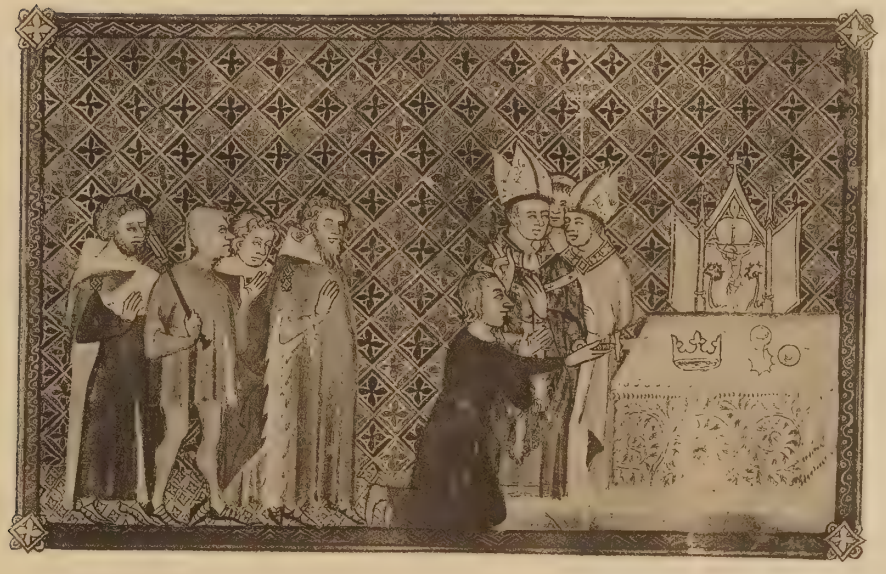

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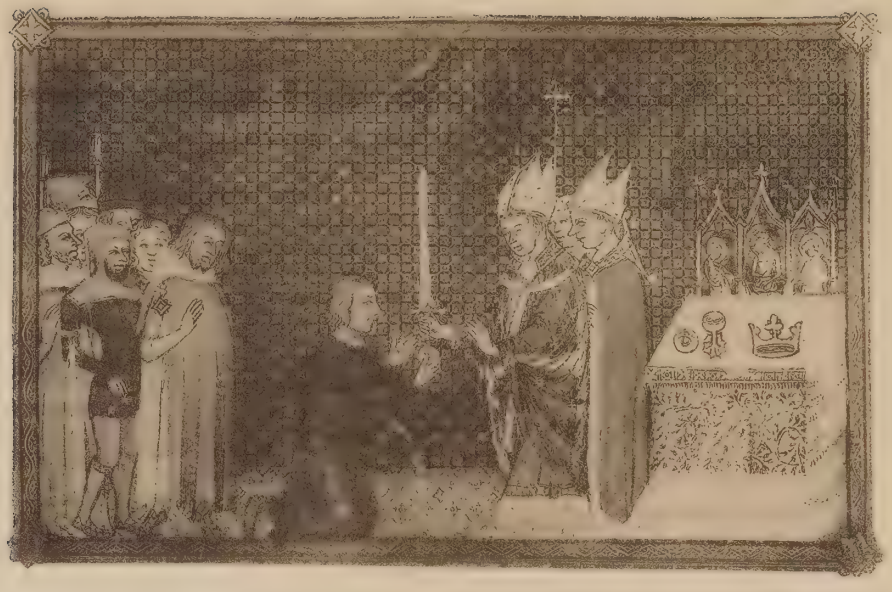

12

11 (fo. 49*b*).

The king receiving back the sword from the archbishop after having offered it at the altar.

The king in red tunic and in a kneeling posture receives the sword from the hand of the archbishop.

The first standing figure behind the king is in blue. The next wears a close-fitting red *cote-hardie*, with blue hood and blue hose, and has a garter of cloth of gold below his right knee. The artist has probably intended to represent a knight of the Order of the Garter, recently instituted by Edward III. But in that case the garter should have been blue, and worn below the *left* knee. A distinguished Frenchman, the Sire de Coucy, who had married Isabel, daughter of Edward III., and was subsequently created Earl of Bedford, was made a Knight of the Garter in 1365 (Beltz, G. F., *Memorials of the Order of the Garter*, London, 1841, p. 151), and it is possible that the artist may have been thinking of him or of some ambassador present at the sacring.

The last figure on the left wears a pink mantle, and behind are other figures with two maces.

The chalice, paten and crown are on the altar. The reredos, in three divisions, is nearly the same as in No. 8.

12 (fo. 50).

The king handing the sword to the seneschal of France.

The king, still in red tunic, and standing, hands the sword to the seneschal, who wears a long blue tunic, semé of fleurs-de-lys. The archbishop is turning towards the altar in readiness to take up the "sainte ampoule," which is seen on the altar together with the crown and the paten, which is to be used for mixing the cream with a small portion of the congealed oil contained in the "ampoule."

The altar has dark green curtains, supported by red posts, and the table behind it has three divisions with an angel in each.

13 (fo. 50*b*).

The archbishop preparing the unction.

The king kneels at his faldstool whilst the seneschal stands by him holding the sword. The archbishop has the "sainte ampoule" in his left hand, whilst in his right he holds a golden style (*acus aurea*) by means of which he is taking out a particle of the congealed oil from the ampoule.

The crown and the paten are seen on the altar as in the last picture. The reredos is the same as in Nos. 8 and 11. The figures on the left have been injured in the original.

14 (fo. 51).

The archbishop unfastening the king's tunic in preparation for the unctions.

The king is standing before the archbishop, who is also standing and engaged in unlacing the king's tunic for the anointing of his breast. Behind the king stands the sword-bearer, and behind the archbishop his cross-bearer in blue dalmatic. A bishop stands near the altar, which has curtains of dark green colour, the four posts supporting them being red.

The background of the picture is blue, with spiral patterns in gold.

It must be supposed that Mr. Maskell is referring to this picture or to No. 16 when he writes that "in the magnificent manuscript of the coronation service of Charles the fifth of France, the illuminations represent the king standing at the anointing of the breast; whilst he kneels with the vestment unlaced during the prayers which immediately precede, and kneels again to be anointed on the hands" (*Mon. Rit.*, 2nd ed., vol. ii. p. xxii). In the above passage the unfastening or the closing up again of openings in the king's tunic, seems to have been mistaken for the anointing of the king's breast, of which there is no picture in the MS., though there probably was one on the leaf now missing between fo. 53 and fo. 54. We may, however, feel sure that the king would have been represented as kneeling for the anointing of his breast, just as he is in No. 18 for the anointing of his hands, and as the queen is in No. 32 for the anointing of her breast.

It is also probable that the archbishop used a golden style for anointing the king's breast, just as he does in No. 18 for the king's hands and in No. 32 for the queen's breast.

Montfaucon has given an engraving of the anointing of Charles V. from a MS. in the Library of the Célestins of Paris. In this picture the king is kneeling on a cushion, with his breast uncovered, and the archbishop is using a style for the anointing. (*Les Monuments de la Monarchie Françoise*, Paris, 1729–33, tome iii, planche i.)

13

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16

15 (fo. 51*b*).

The archbishop reciting the prayer Te invocamus.

The king kneels at his faldstool with his red tunic open to the waist ready for the anointing. The sword-bearer stands by his side. The archbishop is seated as if he were consecrating a bishop—*sicut sedet cum consecrat episcopos* (col. 25). The open book held in his hands has the words *Te invocamus domine* on the exposed leaves.

The two standing figures on the left have been damaged in the original.

On the altar are seen the crown, the "sainte ampoule" and the golden paten on which the unction has been prepared.

The table behind the altar has panels with a saint in each, the one on the left being St. Peter with his key, and the central one St. Paul with the sword.

16 (fo. 54*b*).

The archbishop closing the openings in the king's tunic after the anointings.

The king, with the bearer of the sword behind him, is standing before the archbishop, who also stands and is engaged in closing up the king's tunic which had been opened for the anointing. This is in accordance with the directions in the rubric on col. 30 :—*connectuntur ansule aperturarum vestimenti regis ab archiepiscopo vel sacerdotibus vel dyaconibus propter unctionem.* At the coronation of Louis XIV., in 1654, the openings were closed by the bishop of Soissons, who consecrated the king, as the archbishopric of Rheims was then vacant, and he was aided by the two assistant bishops. In the present picture the two bishops and the archbishop's cross-bearer stand behind.

The altar has no curtains. It has upon it the same objects as in the last (No. 15), and the reredos has the same subjects as Nos. 8, 11, 13.

17 (fo. 55).

The king vested in the royal tunic and mantle by the chamberlain of France.

The chamberlain of France has put on the king's *tunica jacintina*, and appears to be giving the final touches to the arrangement of his mantle (*soccus*). The chamberlain wears a mantle, under which may be seen a pink tunic. The mantle is blazoned with, *Azure semé of fleurs-de-lys, a bendlet gules*, the arms of the Duc de Bourbon. (Cf. the description of No. 8.)

Behind the king stands his sword-bearer, and behind the archbishop his cross-bearer and an assisting bishop.

The altar has red curtains supported by blue posts, and the reredos consists of a triptych with the Crucifixion in the centre and SS. Mary and John in the side panels.

The figures in the group on the left have been considerably damaged in the original.

18 (fo. 55*b*).

The archbishop anointing the king's hands.

The king, vested in his coronation robes, kneels at his faldstool, whilst the archbishop, holding the golden paten in his left hand, anoints the king's hands, using a golden style in his right hand.

Behind the king stands his sword-bearer and another attendant, and behind the archbishop stand his cross-bearer and the two assistant bishops in red and pink copes.

The reredos has the same subjects as in Nos. 8, 11, 13, 16.

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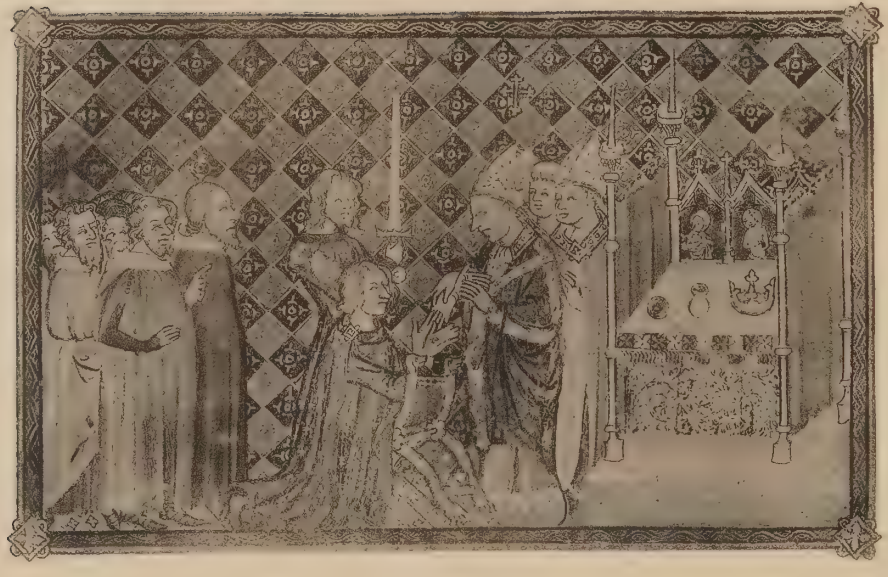

19 (fo. 56).

The blessing and sprinkling with holy water of the king's gloves.

The king is still kneeling at his faldstool with the sword-bearer behind him.

The archbishop, with an *aspergillum* in his right hand, is in the act of sprinkling with holy water the gloves which are to be put on the king's hands on account of the unction. The gloves are held by one of the king's followers dressed in blue *cote-hardie*, with red mantle lined with pink and a golden bawdric round his hips.

A group of five or six courtiers are seen on the left, and behind the archbishop are seen his cross-bearer and the two assisting bishops.

The reredos has the half-length figure of our Lord. The curtains are striped in red and greyish blue, and the posts are red.

The background of this picture is nearly black, with an ivy leaf pattern in red.

20 (fo. 56*b*).

The archbishop putting gloves on the king's hands.

The king kneels at his faldstool whilst the archbishop stands in the act of putting gloves on the king's hands—*ob reverentiam sanctae unctionis* (col. 32).

The subject of the reredos is the same as in Nos. 8, 11, 13, 16, 18.

The background of the picture consists of red and blue squares placed diagonally, each of them with a star-like pattern in gold.

21 (fo. 57).

The delivery of the ring.

Two separate actions seem to be combined in this picture. The archbishop's right hand is extended in the act of blessing the ring, whilst with his left hand he is placing the ring on the fourth finger of the king's right hand over his gloves.

The king is still kneeling at his faldstool, with the sword-bearer standing behind him as before.

The curtains of the altar are blue and the posts white. The subjects of the reredos are the same as in Nos. 8, 11, 13, 16, 18, 20.

22 (fo. 58).

The delivery of the sceptre and the hand of justice.

The two separate actions of giving the sceptre and the hand of justice are here combined in a single picture. The archbishop delivers the sceptre with his right hand into the king's right hand, and the hand of justice with his left hand into the king's left hand.

The king kneels as before, wearing gloves which are ornamented at the back of the hands like those of a bishop.

The archbishop is standing, vested as usual in a chasuble with the arms of his see, and wearing a red stole and blue maniple.

The altar has green curtains supported by white posts, and the reredos has three panels with figures of saints; the central one appears to be St. John Baptist, the one on the left carries a martyr's palm, and that on the right is concealed by the curtain.

The background is a diaper of squares in red and blue, with patterns in gold.

The sceptre represented in this picture consists of a long staff surmounted by the effigy of an emperor seated on a throne. A representation of it on a larger scale, as it existed in the eighteenth century, may be seen in Montfaucon's *Monuments*, tome i, planche iii, where may also be seen the *main-de-justice*.

Plate III. gives a reproduction of the picture in colours and gold.

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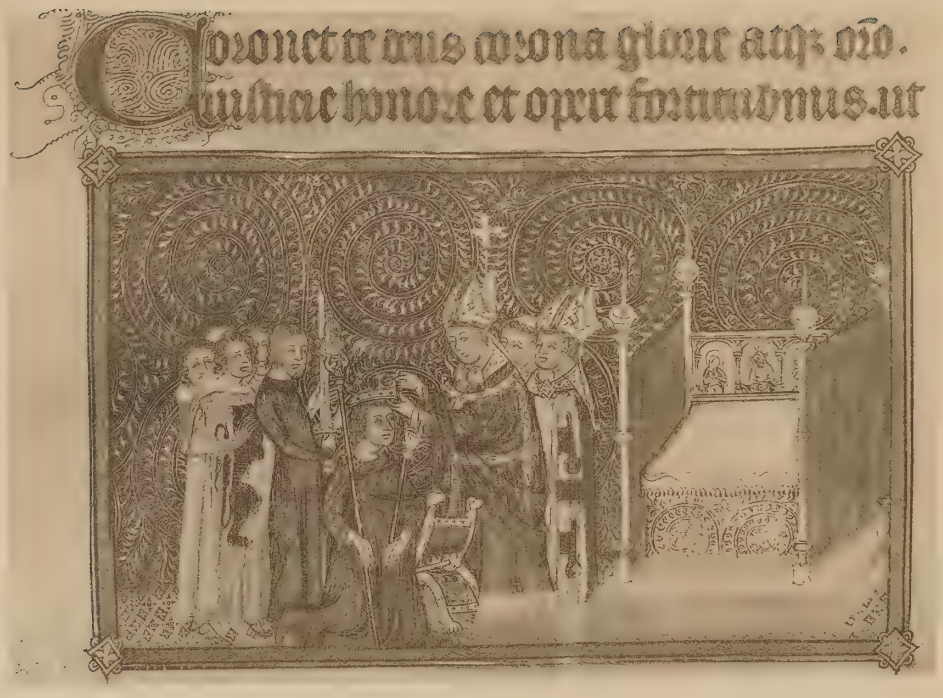

24

23 (fo. 59).

The archbishop placing the crown on the head of the king.

The king kneels vested as before, wearing gloves like those of a bishop, and holding the sceptre and hand of justice, whilst the archbishop, standing and using both hands, places the crown on the king's head. Behind the archbishop stands a bishop wearing a cope blazoned with the arms of the see of Beauvais. Behind the king stands the seneschal holding the sword, and further to the left the Count of Flanders, distinguished by the arms on his mantle, *Or, a lion rampant sable.*

24 (fo. 59*b*).

The spiritual and temporal peers supporting the crown.

The king is seated wearing his crown, whilst the clerical and lay peers extend their hands to touch it, in order to testify their readiness to support the rights of the king. On the right stands the archbishop with his cross, and behind him stand three bishops with their croziers, the bishop of Beauvais being distinguished as usual by the red keys on his cope. Two of the six clerical peers appear to be wanting. On the left stand five of the lay peers. The one nearest to the king wears a mantle with the blazon of the Count of Toulouse (*Gules, a cross argent voided sable*). The second has a mantle with the blazon of *France ancient, a bendlet gules* for Bourbon, and a third is the Count of Flanders with heraldic mantle as in No. 23. The mantles of the fourth and fifth are not seen. On the extreme left is a sergeant in *cote-hardie* with bawdric and sword, holding a mace in his right hand.

The reredos of the altar has the Crucifixion with SS. Mary and John seated at the foot of the cross.

25 (fo. 63).

The king conducted to his throne by the peers.

The king, holding the sceptre and hand of justice, is led up a flight of steps to the platform on which a throne is prepared for him.

The lay peer at the foot of the steps is the Duke of Burgundy, wearing a mantle blazoned with the arms of his duchy over a pink tunic. The archbishop is on the right of the king, and the bishop of Beauvais on his left. The throne is presumably that known as the throne of Dagobert, which was kept in the treasury of St. Denys, and formerly brought to Rheims for the coronations. It is figured in Montfaucon's *Monuments*, tome i, planche iii.

26 (fo. 64).

The enthronement of the king and the archbishop's kiss.

The king is seated on his throne, whilst the archbishop is kissing him on the cheek as a mark of homage. The label bears the words, *Uiuat rex in eternum.* The sword-bearer stands behind the king, and among the peers on the platform may be seen the bishop of Beauvais, distinguished by his cope with the red keys.

On the altar may be seen the chalice covered with its veil, and the picture behind the altar shows a three-quarter figure of our Lord standing in the tomb.

A reproduction of this picture in colours and gold is given in Plate IV.

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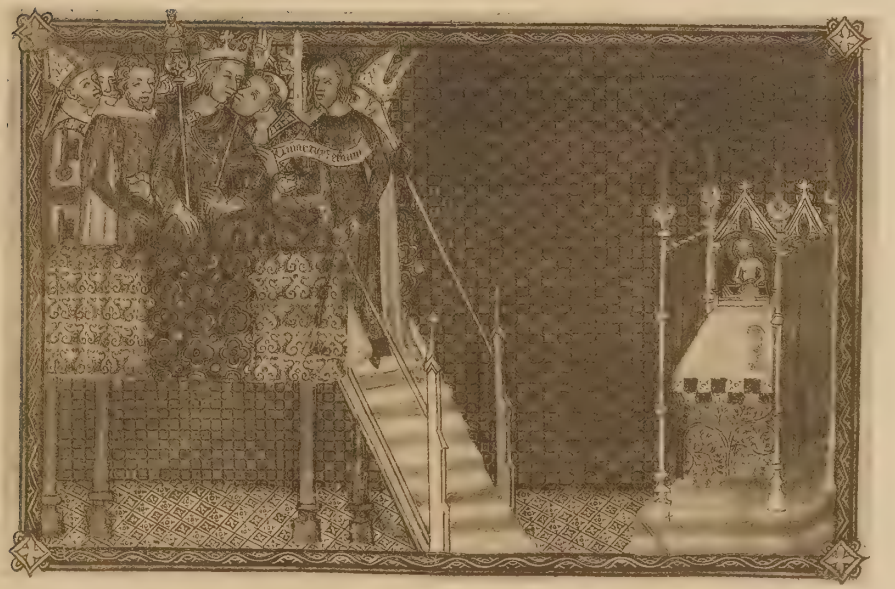

27

28

27 (fo. 65).

The king kissing the archbishop's hand before receiving the communion.

The king bareheaded kneels before the archbishop, who extends his right hand to receive the king's salutation. There is no rubric in Charles V.'s book directing the king to kiss the archbishop's hand before receiving the communion, but the practice is in conformity with the rubric in the Roman Pontifical of 1520; "Rex priusquam communionem sumit osculatur manum dextram metropolitani."

Immediately behind the king stands the sword-bearer as usual. The crown is held by a group of lay peers. On the right of them the Duke of Burgundy and the Count of Flanders are distinguished by the arms on their mantles. On the left side the one nearest to the crown has a mantle with the blazon, *Azure, billety, a lion rampant or.* The second is the Count of Toulouse with mantle of *Gules, a cross argent voided sable;* and a third has a mantle with *France ancient, a bendlet compony gules and ermine* (the arms of the Comte d'Étampes, see Woodward and Burnett's *Treatise on Heraldry*, Edinburgh, 1892, p. 429).

The details of this picture are not well seen in the collotype. The background is red with a pattern in gold.

28 (fo. 65*b*).

The king's communion.

The king kneels, not wearing the crown, but having gloves like those of a bishop. The archbishop communicates him, holding a very large wafer in his right hand, and the chalice in his left. The lay peers hold the crown as in No. 27, but only six are shewn, and their position is changed, the Count of Toulouse being on the right of the crown. On the left is the Duc de Bourbon, with his mantle emblazoned with *France ancient, a bendlet gules,* next the Count of Flanders with, *Or, a lion rampant sable,* and lastly the Comte d'Étampes with *France ancient, a bendlet compony gules and ermine.*

The reredos of the altar has St. Catherine with her wheel in the central panel, and St. Barbara with her tower in the left. The panel on the right is concealed by the curtain.

A reproduction of this picture in colours and gold is given in Plate V.

29 (fo. 66).

The queen's entry into the church.

The queen wears a long red tunic, and has her hair loose down her back. She is supported by two bishops, one on each side, one vested in a blue cope, the other in a pink. Two ladies in attendance upon her follow. The archbishop, who is standing by the altar, extends his hand towards her. He is vested in a chasuble with the arms of the see of Rheims, and he wears the pall. His cross-bearer stands behind him.

The altar has a rich frontal in red, blue and gold, and on each side are curtains of olive green. The reredos has the Crucifixion with SS. Mary and John. The small object upon the altar is probably a chrismatory.

A reproduction of this picture in colours and gold is given in Plate VI.

30 (fo. 66*b*).

The queen kneeling at her faldstool.

The queen kneels at her faldstool, whilst the archbishop standing recites prayers from a book which he holds in his hands.

Behind the queen is a group of seven of her attendants, the foremost of them being a lady in brown dress with white veil, who is conspicuous in all the pictures of the queen's coronation. She is apparently in widow's dress, and is doubtless intended for a near relative of the queen, possibly her mother, the widow of Pierre Duc de Bourbon. It is known from the descriptions of other coronations that the queen's relatives paid her personal service on these occasions. Thus at the coronation of Eleanor of Austria, second wife of Francis I., in 1530, the queen's head was uncovered by the king's mother, and her breast was opened by the king's daughter Magdalene and the Queen of Navarre. Montfaucon in his *Monuments* (tome iii, planche iv) gives an engraving of an interview between the queen Jeanne, wife of Charles V., and her mother, this same Duchesse de Bourbon, who there wears the widow's head-dress, though her tunic is blazoned with the arms of Bourbon.

The altar, which in this picture has no curtains, has upon it the queen's crown and a chalice covered with a veil. The reredos is in three divisions, with a quatrefoil in each.

The background of the picture is red with lines and shadows in black.

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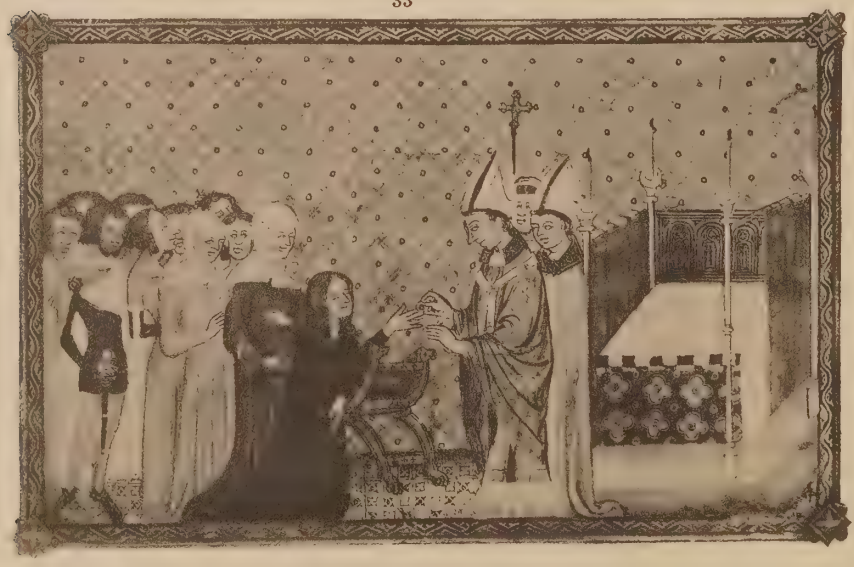

31 (fo. 67*b*).

The opening of the queen's dress for the anointing.

Six ladies are engaged in opening the queen's dress, whilst the archbishop, his cross-bearer and a bishop stand apart on the right, and a group of courtiers on the left. The pose of the queen's figure and the expression of her face seem to indicate distress and suggest that she is striving to escape from the attentions of her ladies.

The queen's ladies wear their hair in side plaits with the exception of the one in widow's dress. The long pendant sleeves in this picture and the next two may be noticed as characteristic of the dress of the period.

The central panel of the reredos has the Crucifixion with SS. Mary and John. The curtains of the altar are dark green with red posts.

The background of this picture is in blue and gold.

32 (fo. 68).

The anointing of the queen's breast.

The queen kneels at her faldstool, whilst two ladies in pink and blue hold a veil before her breast. The archbishop anoints the queen's breast, using a golden style.

The reredos has three panels, with a female saint in each, St. Catherine with her sword being in the centre.

This picture has received considerable damage in the original.

In Montfaucon's *Monuments* (tome iii, planche i) there is a picture of the anointing of Queen Jeanne from a MS. in the Library of the Célestins at Paris. In this picture the queen is represented conventionally wearing a crown, and with her hair in side plaits. Her tunic is blazoned with the arms of Bourbon.

33 (fo. 68*b*).

The delivery of the ring.

The archbishop is placing the ring on one of the queen's fingers, apparently on her second.

The lady standing immediately behind the queen is in widow's dress, and the one behind her is in blue with a white veil, and the next in pink.

A knight on the left is conspicuous in red *cote-hardie* and mantle lined with fur. He has a short sword hanging from his belt, the only other instance of the wearing of a weapon in this series of pictures being seen in No. 24.

34 (fo. 69).

The delivery of the sceptre and the verge.

Two actions are here given in one picture, as in the corresponding one of the king's coronation (No. 22). The archbishop, standing, gives the sceptre with his right hand into the queen's right hand, and the verge with his left into her left.

The sceptre shewn here (and also in Nos. 35 and 36) is surmounted by the figure of an armed knight riding upon a bird (an eagle?), and it agrees in form with the "sceptre of Dagobert," which was preserved in the Treasury of St. Denys, and is figured in Montfaucon's *Monuments*, tome i, planche i. It was no longer in use in the 18th century.

The queen's verge appears to consist of a short rod terminated by a rose or some other flower.

The reredos has three divisions, with a saint in each. St. Laurence with his gridiron is in the central panel, St. Peter with his key on the right, and St. Michael triumphing over the dragon on the left.

35 (fo. 69*b*).

The crowning of the queen.

The queen kneels at her faldstool, whilst the archbishop places the crown on her head. According to the rubric the archbishop ought to perform this act alone—*debet ei imponi a solo archiepiscopo corona* (col. 47), but in the picture a bishop also stretches out his hand towards the crown, and one of the barons immediately behind the queen has his hand upon it, as if in anticipation of the ceremony of "supporting the crown."

The Duc de Bourbon, the Count of Toulouse, and the Duke of Burgundy may be distinguished by the arms on their mantles.

The background of the picture is blue with a spiral pattern in gold.

A reproduction of this picture in colours and gold is given in Plate VII.

36 (fo. 70).

The queen enthroned.

The queen, seated on a throne and holding the sceptre and verge, is surrounded by bishops, barons and ladies. The archbishop holds a book in his hand as if reciting a prayer. The bishop of Beauvais, distinguished by the red keys on his cope, is conspicuous on the right, and the Comte d'Étampes and the Count of Toulouse are on the left.

A picture has possibly been lost here, for the lower margin of fo. 71 has been cut off.

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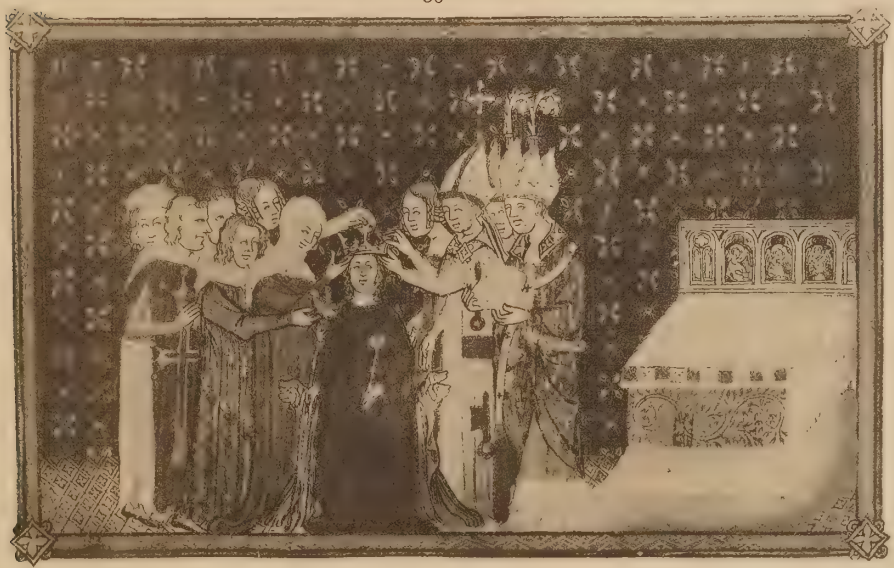

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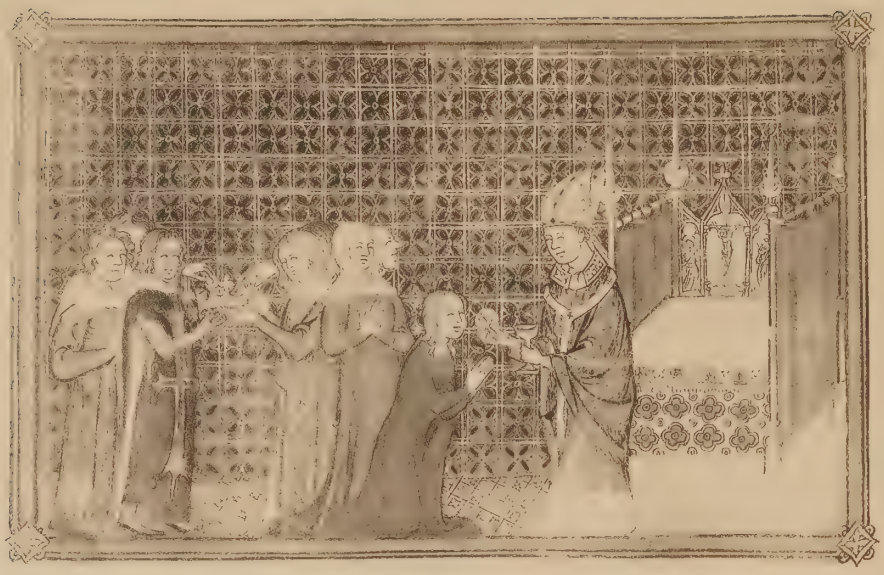

38

37 (fo. 72).

The queen's communion.

The queen kneels before the altar whilst the archbishop housels her with a large wafer, on which may be seen the Crucifixion with SS. Mary and John. In his left hand he holds a chalice.

The crown of the queen is held by the barons. On the right stands the Comte d'Étampes, and on the left the Count of Toulouse and the Duc de Bourbon. They are distinguished by the arms on their mantles, as in previous pictures.

A rough sketch of a portion of this picture has been given in J. D. Chambers' *Divine Worship in England*, London, 1877, p. 392.

38 (fo. 73).

The blessing of the Oriflamme.

The archbishop, standing, is blessing the Oriflamme, which is held by a knight, who also stands, and is dressed in red *cote-hardie* with pink mantle lined with fur. Behind him stand six figures, two of them in long tunics, and one in *cote-hardie*.

The Oriflamme is red and edged with white fringe. It seems to be supported by three staves at least.

In Montfaucon's *Monuments*, tome iii, planche iii, there is a representation of the delivery of the Oriflamme, in which Charles V., standing, delivers the banner to a kneeling knight in armour, and the archbishop behind the king gives the benediction with hand upraised.

39 (fo. 74*b*).

The signature of Charles V. supplies the reason for giving this page in facsimile. The text may be seen in print on col. 54.

Actiones nras qs dnatr. Alia oratio
alpurando preuenu et adiuuando pro
sequere ut anuta nra operatio et oro a te le
per mapiat. et per te cepta finiatur. p dnm

Ce liure du sacre des Rois de france est a nr
charles le v. de nre nom Roy de france. t
le. fines. corriger. ordener. escrire. t. istorier
l. iij. ag. cc. c. lx. v.

Charles

Cest le serm q fait le chr aqui le Roy baille a prt lorriflambe

Vous jurez e promettez ouir le preaeux corps dnr ihu cst sacre q pnt
et sur le corps de mons. et dame et ses compaignons q cy sont que vous
loyaulmt en vre psonne tendrez e coumerez lorriflambe du roy mons.
qui cy est alone rgnt de luy et de son royaume et po doubte de mort ne
dautre aueture qui puisse auenir ne la delaurez. et ferez par tout vre
deuoir comme bon et loyal chr doit fe enuis son souuain e droiturier seign

abbas· ·ꝑsmeor scę ihꝝ ęcclię Glastoniens
ciusq: uicariis canonicam
subiectionem·ꝓmꝫ·Omꝑs
dñs &in his &in cęteris bo-
nis sit coopator tuus· Tunc
ꝓsternat se epc ante altare·
&abbas sacris uestib: indu-
tus·fiantq: lętanię usq: omꝫ
sci oratę ꝓnob·&int alia
dicat· Vt frem nrm elec-
tum abbatem gra sci spc
illustrare &consecrare di-
gneris·te rogam audi nos·
Sequt· Pater nr·Et ne nos·

40 (fo. 107).

A page of the Pontifical (Cottonian MS. Tiberius B viii) with which the Coronation Book of Charles V. is now bound up.

Clarendon type has been used for the rubrics in red in the original, and italics for the expanded contractions.

abbas · p*ro*fiteor s*anct*ę · ill*i* · ęccl*es*ię · Glasguensi
eiusq*ue* uicariis canonicam
subiectionem · **Ep***iscopus* · Om*ni*pot*en*s
d*omin*us *et* in his *et* in cęteris bo-
nis sit coop*er*ator tuus · **Tunc**
p*ro*sternat se ep*iscopus* ante altare ·
et abbas sacris uestib*us* indu-
tus · fiantq*ue* lętanię usq*ue* om*ne*s
s*anct*i orate p*ro* nob*is* · et int*er* alia
dicat*ur* · Vt fr*atr*em n*ostr*um elec-
tum abbatem gr*ati*a s*anct*i sp*iritus*
illustrare *et* consecrare di-
gneris · te rogam*us* audi nos ·
Seq*uit*ur · Pater n*oste*r · Et ne nos ·

41 (fo. 106*b*).

A page of the Pontifical (Cottonian MS. Tiberius B viii) with which the Coronation Book of Charles V. is now bound up. In line 10 may be noticed the word *Glasguensi* written over an erasure.

An accident in the numbering of the Plates is responsible for the placing of fo. 106*b* after folio 107.

dispersas iniuste · uis quantum
pręuales congregare · easque
in usus ęcclesię fratrum · pauperum
etiam et peregrinorum conser-
uare ℣ **Respondeo** · Volo · **Interrogatio** ·
Vis humilitatem et patientiam
in temetipso custodire · et
alios similiter docere ℣ **Respondeo** ·
Uolo · **Interrogatio** · Uis sanctę matri
ęcclesię Glasguensi canoni-
cam per omnia subiectionem
exhibere ℣ **Respondeo** · Volo · **Et**
dicat episcopus · Profitere · **Et abbas**
Ego · N · ęcclesię · illius · electus

dispſas inuste uis quantū
pꝛeuales congregare eaq;
inusus ꝯcliꝫ frm̄ paupū
etiam & pegrinoꝝ conser-
uare ℟ Resp̄ Volo Introꝫ
Vis humilitatē & patientiā
in temetipso custodire &
alios similiter docere ℟ Resp̄
Volo Introꝫ Vis sc̄ę matri
ꝯcliꝫ blasguensi canoni-
cam pomia subiectionē
exhibere ℟ Resp̄ Volo Et
dicat epc̄ Profitere fr abbā
Ego hꝫ ꝯcliꝫ ill electus

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